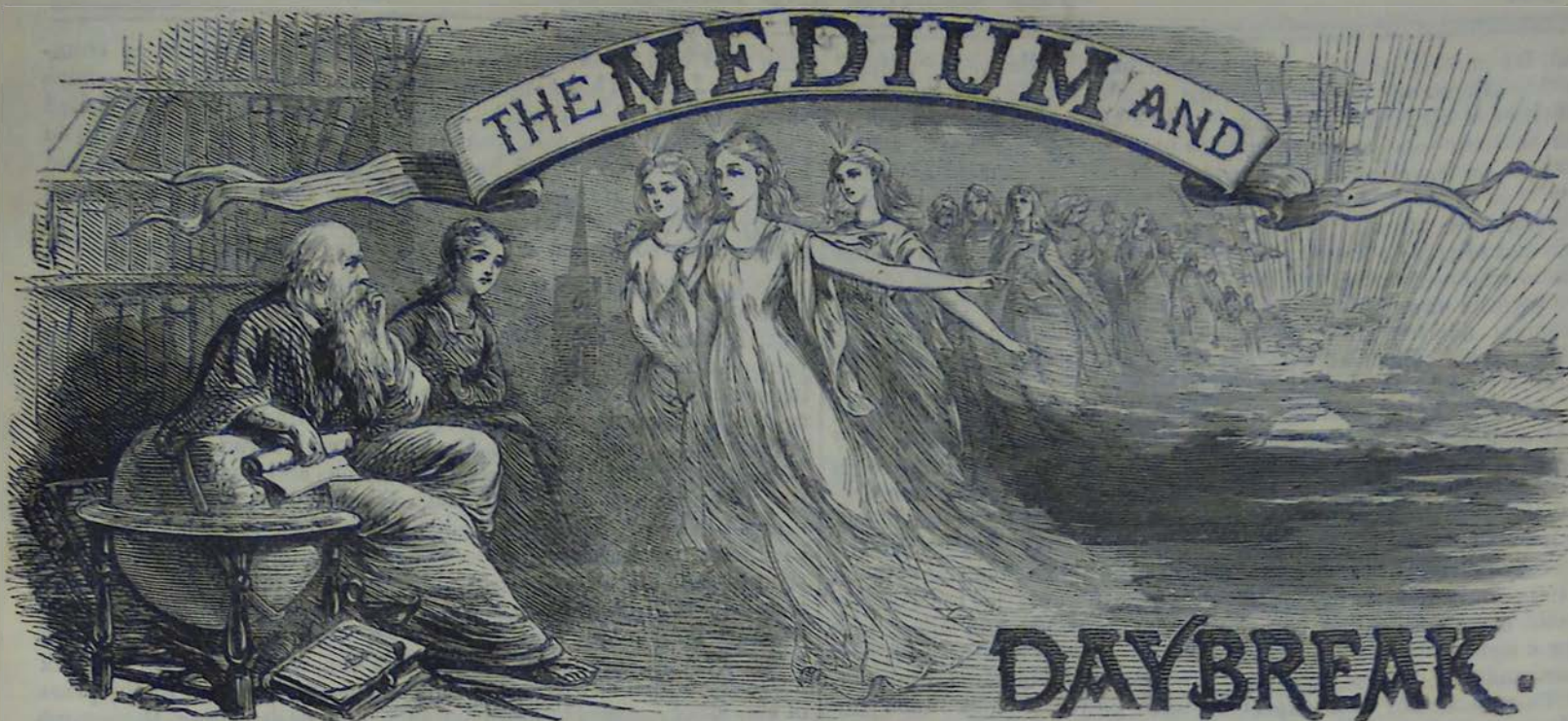


THE MEDIUM AND



DAYBREAK.

A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF
SPIRITUALISM.

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SPIRITUAL VIEWS OF MAN'S DUTY.

A Discourse delivered by WILLIAM CHAPMAN, at the Spiritual Institution, London, Sunday, Sept. 7th, 1879.

"God requireth that which is past."—*Ecclesiastes, or the Preacher*, iii. 15.

The life and sayings of Solomon present to the student a strange medley of paradox and contradiction: at one time extolling wisdom as far above all earthly possessions, and far more satisfying; at another time petulantly asking, What is the good of all the labour of acquiring it? averring that the death of the wise is precisely like the fool's, and that the concomitant of wisdom is much grief and increasing sorrow. Solomon's natural gifts were large and various, combined with every advantage for developing those God-given faculties; but in looking carefully over his penitential remarks one is struck with the idea that all his vast stores of wisdom were used only for his own personal gratification. Solomon's life was certainly a strange exemplification of that grand old axiom, "Whatsoever a man soweth, that shall he also reap;" at the same time abundantly proving that "man" is a perfectly free agent.

With all the light, power, guidance, and divine protection he had, yet he followed out the bent of his own inclinations to the letter. All the rich bounties and vast treasures of the earth were laid at his feet:—the ocean was ransacked, the air was searched, the earth, from one end to the other,—all these were made to minister to his wants; nothing that the eye could see or the heart conceive of was kept back from him. His reign was the most peaceful recorded; no enemies came to bring fire and sword to his borders, no national internal discords existed to mar his peace and disturb his equanimity. The sweet incense of praise and flattery was laid at his feet by sceptred hands and crowned heads; the fairest among the daughters of men were at his disposal; in short, nothing was wanting to fill up the measure of his happiness; he drank of the soporific streams of pleasure to the very full.

We can well understand him crying out that the "full heart loatheth the honeycomb." And now, almost at the end of his life, he turns aside in disgust; pleasures begin to pall upon his taste; the things he filled his house with begin to fade and wither away. As the time draws near for him to give up all these wondrous treasures and launch out into the boundless spirit-world, the very things he had most set his heart on failed him: his soul rose up and asserted its existence. No wonder he is filled with anxious forebodings, and thick clouds come over the horizon of his life. His soul's yearnings and longings find vent in the expressions contained in this wonderful book—sayings upon which have been built tomes of sermons, and beacon-lights which should serve us as warnings to shape our course.

The old man droops his head upon his breast and sighs, "It is all vanity." Yes, he now discovers, to his cost, that this wondrous edifice, with all its magnificent minarets and towers, all its gorgeous furniture and surroundings, had been raised to "self," and must come down; it already begins to totter to its very base, but on its ruins a far nobler temple will be reared; all his work has to be done over again, but with a far different end in view, if not in this life, in the next; and in it no lustful spirit may dwell, no unholy desires rest; there no ambitious yearnings may wander along its corridors; the yellow demons of greed and avarice may not contaminate the lustre, brilliance, and purity of its atmosphere; no, all must be changed.

He now finds out that God gives us great gifts, but He requires a faithful account; no talent may be wasted or hidden, but all

must be used for the general good and uplifting of our brother-man.

Solomon is not the only one who misused the talents, or misunderstood the reason why such great and wondrous gifts were imparted; others, before him and after him, have committed the same mistake of supposing that God entrusted such inestimable jewels to them for themselves only. If Solomon and all other such had used them for the good of others, then their dying cry would not have been, "It is all vanity." They have ransacked learning, science, and philosophy, and for what? for "self;" and in that was centred all their happiness, gaining wisdom but to increase their cravings and sorrow. They have looked upon the aims of others with scornful eyes; they have held commune with those who have gone before; have dwelt among the monuments of their minds in their records; have penetrated the womb of nature, and have gone with the secret elements to their homes; they have arraigned the stars, and learned the method and mystery of their courses; have asked the tempest its bourne, questioned the winds of their course; have chained the lightnings to their wheels, have descended to ocean's depth, and explored its mystic caverns; have ascended into heaven, and unravelled the secret scroll of nature, and read its mysterious import; and when they have done all this, they have looked back, like Solomon—have withdrawn into their shuddering selves, and sighed, "It is all vanity."

Longfellow says, "Let the dead past bury its dead past;" but is there such a thing as a "dead past"? Can we shut out from our mental vision the records of the past? Can we close at will the treasuries and storehouses of memory? A man may go to the utmost parts of the earth, but he cannot by any means escape from himself or God. David full well knew this. "If," says he, "I take the wings of the morning, and fly to the utmost parts of the earth, behold Thou art there; if I ascend up into heaven, Thou art there; if I make my bed in hell, there Thou art." And Shakespeare makes Macbeth ask the Doctor

"Canst thou not minister to a mind diseased,
 Pluck from the memory a rooted sorrow,
 Raze out the written troubles of the brain,
 And with some sweet oblivious antidote
 Cleanse the stuffed bosom of that perilous stuff
 Which weighs upon the heart?"

No; experience of human life in any and all of its various phases and aspects goes to prove that we have lived in the past for the present, and live in the present for the future. Whether we live for good or evil, we are, so to speak, drawing bills which must be met sooner or later. The inexorable future will demand a strict account of every action or omission of the past. Man's creative faculties and inventive genius may be stretched to the utmost limit, but no antidote, no devising, will put to rest an outraged conscience "when all that is within him does condemn itself for being there." "Sow the wind and reap the whirlwind" has passed into a trite proverb. The poet well says:—

"One by one thy duties wait thee,
 Let thy whole soul be given to each,
 Let not future dreams elate thee,
 Learn thou first what these can teach."

Yet most men have something they are "going" to accomplish at some indefinite period. An aimless, purposeless man must surely be a miserable man; yet how much better is the man who is always dreaming and never doing? What is there to hinder him? Apparently nothing; yet he has always a reason, good or

bad, for procrastination. Pity such an one; while he is "going" to do, others are doing. Will his dreams satisfy the insatiable cravings of his future's longings? He looks back and sees a waste, barren moor—no green, living oases to mark the presence of fertile actions, no fragrance of past good deeds rise up to meet him, and say, "Well done, good and faithful servant, enter into the joys prepared for thee." We may well say that "some go through life and scatter on the way thistles and thorns, which shall wound those who come after, and their memory is cursed; while others go joyfully onwards, flinging around them rose-leaves and seeds of fragrant flowers, whose perfume shall make blessed and enduring their name." Such workers are not afraid of the purport of my text: "God requireth that which is past."

Ah, what is the meaning of this? Let us ask the atheist. "I do not understand what you mean by 'God,'" says he. "Who is He? what is He? show Him to me. Let me analyse Him, weigh Him, dissect Him. Explain to me His nature, His essence. Is He an unapproachable, terrible being; pavilioned in lonely splendour, without a rival, reigning alone? Has anyone in the history of the world ever approached Him? Let me comprehend Him; bring Him to my level." To such I would let the Hebrew rabbi make answer. A man once went to a rabbi and asked him for a sight of God. He took him outside, in the heat of a tropical sun, and said: "Look up there." "I cannot," answered the man. "Then how can you expect to have power to look upon the Creator of that glorious orb. If you cannot look upon that, I cannot show you God."

Again, I would ask the atheist to comprehend infinity, space. If he says, "I cannot;" then I say, "Neither can you comprehend the Maker of infinity." While incomprehensibility stalks abroad, man will fail to comprehend God. When he has grasped that point, then perhaps he may be in a position to understand God. "Canst thou by searching find out God?" asks Job. He is past finding out; His ways are unsearchable.

I respectfully leave the atheist—for I must, in justice to such, say that I have more respect for an honest atheist than for a dishonest evangelical. He gives a reason for his doubts; the other gives none for his faith. The Christian, if he believe it, let him stand and say: "Although in scorn a thousand lips are curled—though no one else believe—I'll hold my faith, like Athanasius, against the world." Light will come sooner or later to the atheist, in God's own good time. He is just as useful in his sphere as the Christian in his. Although he may not acknowledge God, yet he will acknowledge conscience; and he knows that "Conscience doth make cowards of us all." Ah, that untamable conscience, that never flatters; that watches over the human heart, never to slumber or to sleep: it is that which takes us from the present, bares to us the future, and knits to us the eternal chain that binds us to the rocks and the vultures of the past.

We will now ask the orthodox Christian if he understands us. "Yea," he promptly declares; "I know God, all about Him, and I will subscribe heartily to your text. Though He won't require an account of all my doings and misdoings if I believe in the atoning blood of Christ, that wipes out all old scores." He will tell you a drop of Christ's blood is sufficient to quench all the fires and terrors of hell, in so far as he is concerned. To him, if he has done wrong and been a great criminal, hell is but a display of fireworks.

Well, now ask the Spiritualist, "Is this assertion right? is it in accordance with your views?" "Yes," he says; "experience, knowledge of life, and its concomitants, and *its hereafter*, prove to me that 'Every man is the son of his own deeds.'"^{*} Very well. Now we have nothing further to do with the atheist or the Christian, although, in parting company with them, let me remind them that *faith* does not alter *facts*; belief or non-belief will not absolve them from the consequences of their own acts. They, like the Spiritualist, must and will be judged by the same just and inexorable Judge. I do not condemn them because they do not see with my eyes or hear with my ears. My business is not to condemn, but to convince. They may go different roads, but will ultimately arrive at the same bar as we ourselves.

But, now, setting out with the assumption that all present are with me, our text does not, you will observe, say that past actions, wrong or right, will *only* have to be shown up in their true colours: no, we escape not so easily; that is only half the meaning of the text; but past sins, whether of *omission* or *commission*. I think there is just as much sin in failing to do good when an opportunity occurs, as to do a wrong action when we get the chance. As to what constitutes a sin, whether of omission or commission, that I must leave everyone to settle with himself; knowing full well, if you obey your conscience, that will not be long a moot point.

Well now, as it sometimes does us good to review the past, just as a merchant strikes a balance at the end of the year, I will now ask you to take a slight retrospective view of your lives from the various periods which you have reached—from twenty, fifty, aye seventy years back, and perhaps more. To you whose course is almost run, look with me; let me, in Hamlet's words, set up a glass where you may see the inmost parts of you; look from this eminence which rolling years have made! Where is that sick brother whose distress might have been for you a stepping-stone to heaven? where is that poverty-stricken home, to which you might have taken very balm of Gilead? Ask that unerring guide, your soul or conscience, have you used to the very best advantage the talents entrusted to your care? have you been one of the foremost in the march of progress? have you stood up boldly and proclaimed aloud the earnest convictions of your conscience—have you

done your best to exemplify the religion of good works, as enunciated by Jesus, in his wondrous picture of the last judgment,—have you clothed the naked, fed the hungry, ministered to the sick, visited those who have been sore wounded in the battle of life? have you been a drone or a worker? have you been constantly receiving and never giving? Remember that the law of the conservation of energy applies equally to us as to the cosmography of the universe; nothing may be wasted or lost—everything must be accounted for.

To you who are in the prime and vigour of health and strength, have you been seizing every opportunity for the advancement of truth? have you been using your strength for nought, and filling your mouths with that which satisfieth not? have you been fighting against error, bigotry, and superstition? have you been trying to lead the straying, to open the eyes of the blind, to spread a knowledge of the truth of that Cause with which you are identified? Remember, as Spiritualists we have serious and heavy responsibilities resting upon us. Will you, Solomon-like, betray the trust reposed in you? That knowledge imparted to you must be spread to others; that feast to which you are an invited guest must witness the presence of those brought there by your influence; that wondrous light from heaven, infused into your souls must by its radiance light up the gloomy pathways of others, penetrate into the cimmerian darkness which enshrouds the world, pierce the black obscurity which enwraps the souls of your fellows, and in the place of sin, misery, degradation, ignorance, and dark crimes, there must be, by your influence, light, peace, purity, happiness, and knowledge.

Again, look for a few moments on the world around you; note its various aspects, its changes; view it from every possible standpoint; look at it from a social, moral, or spiritual view; cast your eyes back along the vistas of the past, aye, to its very infancy, when a long unwritten history is presented to us, when its records are imprinted only on the rocks and in the caverns; trace its apparently devious course and erratic wanderings; mark the changes which successive centuries have effected. Like the infant from one stage of growth to another, as one dress became too confined, see how it has thrown it off and donned another. Look at the bright geniuses, the mighty intellects, the giants of their time and race, the stupendous minds all working in perfect order, and in obedience to that wondrous controller, God. Mark the course of those who have all "left their footprints on the sands of time," in any and all of the various walks of life; who, impelled by that which was called an idea, but which was in reality the wondrous outworking of a grand principle implanted in their hearts by God, who "against hope believed in hope," who had faith in the ultimate regeneration and freedom of the world, and prompted by that faith, "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, and although they had trial of cruel mockings and scourgings, were stoned, were sawn asunder, were tempted, and slain with the sword, of whom the world was not worthy," yet none of these things could quench that faith, or stop the progress of that principle. Anything else men might subdue. They may conquer wind, water, nature itself, but to the progress of that secret, subtle, pervading spirit their imagination or strength can accomplish no bar; its votaries they may have seized and destroyed, but *itself* they did not touch or hinder. If they checked it in one place, it broke out in another with increased strength, and gathered impetus from the opposition arrayed against it. Men could not build a wall across the whole earth, and if they had, it would have passed over its summit. Chains could not bind it, for it is immaterial, nor dungeons enclose it, for it is universal. Over the faggot and the scaffold, over the bleeding bodies of its defenders, which they piled against its path, it has swept onward, with a noiseless but unceasing march. Enthroned opposition, backed by countless hosts of armed and helmeted warriors, may have uttered the proud command,—"*Thus far shalt thou come, and no further,*" but it has swept onwards, engulfing its opposers in ruin, until its clear, crystal waves are rolling at our feet, having on its white-crested tops written, "*Go on with us and live, or stop and perish.*"

Again, in looking around us, what do we see? Is the pure spirituality which we are fighting for in the ascendant? are there, as in days of old, giants? Look at the returns of the Registrar General and the Revenue accounts. Does the tale they tell say there is no more work to be done, that we may now stand idly by, resting and feeding on the benefits bestowed on us by the courage and faithfulness of those who have gone before? No; as we received benefits from our predecessors, so we must add to and bequeath the results of our labours to yet unborn generations. What though the faggot and the gibbet are no longer erected to destroy principle, courage, and conscience? What though no dungeons await us, no sword to drink our life-blood? yet the same spirit which lit the fires of Smithfield and turned the rack is still rife, and must be overcome by *love*. Not the bigoted love which would open heaven's gate to only those of their own faith or nation, but that broad, universal love which shall enclose in its circle all peoples and tongues; that love which shall gain knowledge and power only for the good of their fellows,—which shall be content to sacrifice and crucify their own passions and propensities, and think and work for others. Nothing so beautiful and holy as unselfishness; no attribute so Godlike and divine; aye, and let others say what they will, I assert that I have discovered nothing to repay back so richly,—not in this world's goods, or position, or power; but if you would rise up into the pure light of heavenly glory, then this is the ladder to take you there.

If it is, as some say, that the way to hell is paved with good

^{*} Spanish proverb.

intentions, then, as Calvin says, the way to heaven is paved with sacrifices.

As Spiritualists, are you practising that pre-eminent attribute? Are you taking your stand upon the facts presented to you, and spreading that truth with which you are acquainted in some degree? Are those facts so used to convince men of that for which they are thirsting to know? Are you faithful to the trust reposed in you? or, deplorable state! are you frightened at the prospect of opposition and persecution?

Remember, that every branch and calling of life has had, and has now, its heroes and martyrs. In the sciences you find men like Darwin and Huxley in the present, and Newton, Galileo, and Elliotson in the past, daring to wander from the beaten track. And even music has its soldiers who dare to strike out from the stereotyped way, even at the risk of being scorched and burned at the fires of public opinion. Such daring souls as Mrs. Weldon, who, because she naturally objects to being robbed and murdered, is called by unthinking people eccentric; genius in her is called madness; and virtue, hypocrisy! Yes, she is fighting for a grand idea, and because that idea strikes at the root of vested interests, why, then Mrs. Weldon, or a dozen Mrs. Weldons, no matter how beautiful, pure, and good they are, must be sacrificed either *ipso jure* or any other way which may present itself.

Shall we seek among the churches for heroes, churches whether Christian or otherwise? Then not long shall we seek; we see, standing out in bold relief, such as Paul and Peter in the first century. Later on we have Arius, holding his faith even when forced into exile by the fears or policy of Constantine; and when he returns, Athanasius takes his place. Still later, a Martin Luther starts up and shakes the power of Rome to her centre. The list is too long to mention all, such as Melancthon, Zwingle, John Knox, Calvin, Wesley, Whitfield; all like Christ—they lived for men, not died for them. Shall we look around and search for giants in our own time? Where shall the eye rest on any of the great men of the 40 or so different sects? Shall we look in Wesleyanism and see Punshon, in Congregationalism and see Beecher, amongst the Baptists and see Spurgeon, in the Church of England and look at the good and noble Stanley, the daring and scholarly Farrar, who holds and speaks his opinion in the very teeth of the world? Shall we search among the Unitarians and find a Channing, and a Chalmers amongst the Presbyterians,—all brave and noble men who dare say and act according to the convictions of their inmost conscience, who fear not when they are told that "God requireth that which is past?"

And would you ask for examples in Spiritualism. I point you to Edmonds in the past, and Burns in the present—men who, impelled by a grand principle, are willing to forego pleasure and popularity, and court opposition in its worst form; such men and such women are not to be judged or measured by the ordinary standards; they are not to be chained down by that which is feebler than themselves; they are truly the giants of their times. Would you emulate them? would you help them? would you take your place in this onward march? Then hasten, ere it be too late; join hand in hand with them; give them your influence and sympathy. In giving your power to them, you push forward the truth with which they are synonymous. It must go forward, and it rests with yourselves to go with it and triumph, or stay a laggard and betrayer behind.

Yes, the time will come for you, as to Solomon, when the truth of this text shall be felt and acknowledged. When the time has come for us to launch out into that illimitable spirit-world—not, thank God, to a "bourne from which no traveller returns," for we know they are here around us, beneath us, and above us, noting and recording every action—and when that time has come, to some of us not far distant, God grant that our last experiences of earth-life may not be haunted by the grim and ghastly spectres of the past, rising up in two long black squadrons of lost opportunities and bad actions, dragging us to the bar of our own guilty consciences. No; let us pray that we may, like Paul, be ready with our accounts to meet that Almighty Auditor, and feel that we have "fought the good fight and are worthy to partake of the joys prepared for us." If such truly be the case, and it rests with us to make it so, then we shall smile with joy, and not be shaken by fears, when is whispered in our ears, "God requireth that which is past."

HISTORICAL CONTROLS.

(Reported and communicated by A. T. T. P.)

[The medium is a working-man, possessing the scanty education of his class; A. T. T. P. is a gentleman of education and independent means, and hence has no interest in deception, as these seances entail upon him considerable labour and expenses. He has made his mark in the world as a successful lawyer, and is not likely to be duped. The medium passes into the unconscious trance, in which state the spirits speak through him, making gestures appropriate to their character. A. T. T. P. takes down every word thus spoken by the spirits through the medium.]

LUCIUS JUNIUS BRUTUS.—August 19th, 1879.

The medium under spirit-control said:—

"Hasten on their work, O God! The premonitory symptoms of the great change are being especially felt in the spirit-world; already the seed-time hath passed, and the rich first harvest's fruits are being reaped; already the first cry from the emancipated spirit is a cry of rejoicing, not a cry of despair. Free, O God! free are the cries that I now begin to hear; in lieu of those

despairing cries and moans, what is to follow? They will come and join us with an absolute obtained knowledge, and that knowledge is one without alloy, without any intermixture of doubt or uncertainty; and then, again, we say these are the first-fruits of the rich harvest, which shall be at its full very soon. Yes, already throughout the length and breadth of civilised society other thoughts are gaining supremacy, other than the thoughts of every-day life and every day's changes. What are those thoughts? They are the thoughts of their own immortality; and so sublime are these thoughts of a loving God and eternity, that do indeed take the place—the highest place over all other thoughts. What to the awakened soul are every-day matters in comparison with immortality? and that immortality and these new thoughts that embrace these truths come not unsupported by testimony.

"The reasoning mind looks upon all animated created life, and argues: 'I am superior to all these; my reasonable intelligence places me immeasurably above them, and my will subdues them into obedience. A Supreme Being has endowed me with thought, accompanied by the power of transmitting my thoughts by language, and then Reason asks the question, whence and for why have I been endowed with this quality? Has it alone been that I may change the face of the world I inhabit, and compel it by my diligence to be subservient to all my wants? Have these supreme qualities been given to me that I may by diligence explore the whole of God's vast creation, both in regard to this earth and the study of revolving worlds? Are they mine, that I may raise mighty edifices and wondrous cities, form governments, frame laws, and invent religions, or make wondrous scientific discoveries? Or are they given to me by the Almighty God, that I may soar far from the earth, and explore the mechanism of the lofty worlds above me, arrange and number them, and give names and classes to them?'

"But reasonable consciousness answers to these inquiries negatively: 'For those, yet not alone for those,' cries Reason. 'What else?' cries the inquiring soul. 'How shall I fill my highest destiny?' And then comes the consciousness of the soul's treasure—Peace. But consciousness and peace of soul have not, and cannot be, obtained by the highest achievements performed amidst the storm of public opinion. So happiness is not obtained in this manner; happiness is realised in the primal feelings that are inborn, and are attributes or parts of this soul's Creator. You find happiness and peace through the outlet of love; the soul but cheats itself, and its happiness is but an assumption of veiled pride actually, in any public acknowledgment, having for its basis any than primal sources. I mean the soul's happiness on earth cannot be realised by the basis of ambition, or of pride, or successful hatred, or by wealthy successes. The soul may feel a glow, and mistake that glow for happiness; but that happiness is but a veiled pride for the opinion of others; but let a primal attribute guide the soul, view that eternal part, and notice the expression of its complete happiness during the governance of its primal attributes,—I mean, view the immortal soul in its expression of love—love of the woman he has chosen from the world to be his own—love of the children she has borne to him,—view that soul for its love of its offspring; its hopes, its fears, constitute a happiness which no other worldly feeling could give it.

"Then a greater satisfaction, a clearer realisation is arrived at of the soul's destiny upon earth; not by its successful efforts publicly, but by the happiness of following out its own inherent attributes: but those even at their best are but the faintest indications of immortality. The void, the want still exists, the 'Am I as I am?' For what reason is it that my highest earthly hopes and aims are unsatisfying to me? Sectarian differences have no hold over the reasonable soul upon earth, and their doctrines exercise no governing control. Something is wanting; which want they recognise, and which will be granted to them; but with this difference: it has been and will be granted to all; but this want has only been satisfied when the body has been laid at rest; when that impediment to knowledge has been rendered powerless; when that body which dulled their perception, which dulled their keenest penetration; when that frail and withering flesh in sorrow made, and in illness abandoned; when this covering has been stripped from the immortal soul; when the first dash of unrestrained liberty has been realised; then has this want been made up to it; then has this knowledge of an immortality been given to it, with an assurance of its fulfilment. The soul exclaims: 'No more aches, no more pains; I am out of it, free from it! Oh, newness of being! oh, renewed life! oh, intensity! O God, O Father, Thou hast blessed Thy creatures beyond expression. Glorious unfolding immensity of worlds endless; light and gladness overwhelm me.'

"But change is coming; a reversal is about taking place. The dawn of light has broken upon God's creatures here upon earth, and the knowledge, which they have hitherto had to wait for, will be offered to them—a free and precious gift: a knowledge of a conscious immortality, not supported by idle superstition, but attended with convincing proofs, freely and openly offered under the broad heavens. For all homes of men shall be blessed by the permitted bearers of God's messages; not one shall be blest more than another: all that they have felt, they will themselves speak of. No revolution can produce such a change as this new era, Earth, and the highest of earth's dreams; wealth, with all its charms and power, shall sink into utter insignificance, and men shall only think upon the best mode of leading lives conformably with the doctrines received: being spiritually confirmed in the important fact, that they are the creatures of God's endless love.

"Oh, wonderful destiny! It may be asked, Why has this change been so long delayed? why does this change belong peculiarly to the present? and what proofs are in existence that this change is not a change of the far-off future?—this change so absolutely necessary; as reason the highest of God's beloved ones,* for millions of His beloved on earth are wandering apart from Him and His ways. All sects and all creeds believe in a quickly-coming change. Under different names this change is known, but its nearness is felt by all who acknowledge a living God. The Almighty father prepares no emotional surprises for his creatures. If change is required, then preparation for change is needed, and that preparation must be guided by His infallible Wisdom and Intelligence, and must also work in harmony with the existing conditions of things, so that the change in the general conditions and the character of His creatures may not be stormily resistant to the destruction of man's will, but come accompanied by the Father's blessing—offered as a peace-offering, not for necessitated acceptance, but appealing to their highest qualities, their noblest impulses, offering that knowledge which to the immortal soul will prove exhaustless as a source of immortal pleasure; and I pray God that the meanest amongst His creatures may not prefer darkness to light. In the new era there will be many. Oh, may God help them! They shall stand in the assemblages of the blest, and they shall listen to voices and speakers who are hidden, and whose voices shall spring out of space, and this while the noon-day sun is shining; and the immortality and lessons that these unseen ones teach shall seem to them in their state of worldly blindness a delusion; but these minds will only constitute the few; they will stand alone upon their chosen and unholy ground, and they shall perceive useless members of society formed, made, and completed by these new truths, and the ranks of the useless and the unworthy they shall daily perceive to be thinning.

"Yes, the idle, the dissolute, the unworthy shall be stayed in their wild course by disease and premature death. They shall say of themselves, 'I, too, am one of God's beloved; I, too, am one to whom God hath sent His angel ministers; I, too, am immortal; I, too, have a mission upon earth. O Father, help me in my mission;' and these hard-hearted worldlings shall indeed say to themselves, 'Death has lost its terror, and no longer is it feared.' Nought but God's command keeps millions from entering His presence uncalled for. Oh, the bright and happy scenes of this new era! Who can realise them? What to the soul confined in its mortality—what to the soul possessing the knowledge of God's undying love towards all—is disease, or pain, or agony—its writhing, biting agony? Strong in the assurance of these their teachers—men like unto themselves, who, having passed through the same valley, known as death, have received God's permission to preach the consoling truths of immortality, of God's unrestrained, unfailing love—yes they shall then realise that He is a Father to be loved, and not to be feared; they shall then realise that His love is to all, is for all, and that in His eyes there are none that are black or white; there are none in His eyes but who are fitting to be recipients of His unbounded love; and the teachings of these returning souls will be according to their Father in heaven's pleasure, and which will consist in this great truth, unacceptable to the orthodox doctrines of to-day, '*That the everlasting and loving Father does not inflict punishment on his children, but that all expiatory punishments are absolutely self-inflicted*,' a primal law from which there can be no swerving, from which no appeal has ever been made. Its justice is so apparent in its necessary infliction of the soul's state—I cannot say punishment.

"I wish before I go to offer a few remarks."

This was said in consequence of my request for a little rest; he spoke so quickly, and I was compelled to write so rapidly that I could go on no longer. The Control said:—

"Your comfort is my comfort, and your discomfort destroys my power of control."

I asked him by what name was he known on earth and when was he here in the body? He said:—

"I passed away many, many ages ago; earth's memories have almost entirely faded away. In life I was the founder of the Roman Republic."

I here said, Surely it is not Brutus?

"Yes, I am Lucius Junius, surnamed Brutus, a brute; treated as such; for twenty-five years I stood the taunts of people. I overthrew the proud Tarquin and founded the Republic of Rome. I am happy now, very happy in the state to which it hath pleased God to call me; I am sent by a higher Power once more to visit earth scenes, to witness the coming change which is near at hand."

I asked him in what country it would first commence. He said:—

"It will break out simultaneously in all the countries of the old world, but the first great sign of its approach will come from that great country of the west, whose people are free, and which is peculiarly blest and fitted for spiritual manifestations."

He said much more to the point, but which I cannot recollect. As soon as I had refreshed myself and rested my hand, he proceeded:

"This coming change, this grand era, this spiritual wave, greater by far than any that has swept across the habitable globe; the Infinite Father, the living God directing it and embracing in its work the conversion of all mankind, will soon arrive. There are

many, strong in their intellectual pride, who will try to ridicule its first working, and will say it proves but this, that charlatans and impostors have arrived at a deeper knowledge and power of imposture—outstripping science; but time shall bring them all humbly on their knees, supplicating the Infinite God to send them the lowest of his ministering spirits, for in their arrogance and false pride they have rejected his highest servants. They will acknowledge that as He in his mercy has accepted millions of their fellow-creatures, oh, then, mercifully accept them; they will find their acceptance sure, for the loving God is a forgiving God; they will join their brother men in that peace of soul which passes any power of description. Then will men learn the happiness of living for others; they will learn this, and when to make use of their highest philanthropical energies which have long been dormant within them. These will revive. They will feel revitalised—recreated. They will then feel that they were created but a little lower than the angels. Oh, then the result of this change will be that men, Thy creatures, O Father, will realise that time is but a prelude to eternity; that every beating of their pulse, every throbbing of their hearts, is a beat and a throb the less that divides them from their abiding place. They shall, they must of necessity, love one another; and the predominant feeling shall be to live according to the teachings of thy ministers; so that at the end, when the lets and the hindrances are over; when time is passing for ever for them, and their eternal future is within their grasp; when they can view, O Father—when they can view Thy very ministers, their very teachers, and hear them saying: 'It will be soon finished; we are waiting, we are waiting. Comfort yourselves, comfort yourself; mortality and all its attendant pains and penalties is ending, and a life never ending is commencing: to which in comparison endless ages are but a day.' Therefore all men shall realise that they must of necessity lead a life upon earth pleasing to their Father in heaven; so that they can indeed say to those awaiting them, 'I am comforted through the love of the merciful God.'

"I shall control again, if it be your pleasure; for I wish to speak of many incidents of my own life by which I received proofs of the soul's conscious future. God in heaven bless you and keep you, so that you may honour yourself and glorify God through your obedience.

LABOURS IN THE SPIRITUAL FIELD.

By E. W. WALLIS.

To the Editor,—I have often been requested to send you a brief statement of my journeyings on behalf of our good Cause, but have refrained from doing so till now. Eighteen months ago in response to an oft-expressed wish, both by spirits and mortals, and cheered by the example as well as advice of Dr. Peebles, I determined to dedicate my life to the service of humanity, as an instrument of the angels who had so persistently laboured to force me to the front. Come what might,—trial, scorn, poverty, and suffering, I felt it was my duty, and forsook a remunerative situation to place my services at the disposal of the Cause, feeling assured it would not be in vain; and to-day I feel just as deeply, nay, more firmly convinced, that I have done right, and pray only for strength and guidance, that I may be a more faithful servant in the future.

The services of the year opened at Doughty Hall on January 5th, when my guides spoke upon "Faith, False, and True," you, Mr. Editor, occupying the chair. Since then they have spoken twice at Dalston, at Marylebone five times, and at Miss Keeves' circle once. In the provinces they have given lectures at the following places:—Northampton, four; Leicester, five; Cambridge, one; Loughbro', one; Birmingham, four; Walsall, four; Derby, two; Belper, two; Nottingham, five; Matlock, one; Holloway (Derbyshire), two; Sheffield, two; Gorton, two; Ashton-Under-Lyne, two; Manchester, eight; Liverpool, thirteen; Oldham, seven; Bolton, two; Burnley, two; Heywood, seven; Rochdale, fifteen; New Mills, one; Ossett, four; Sowerby Bridge, five; Leeds, two; Bradford, three; Keighley, five; Barrow, two; Millom, three; Ulverston, one; Dalton, one; Newcastle, eighteen; Pelton Fell, one; West Pelton, three; Bewick Main, two; Low Fell, one; North Shields, two; Ashington, five; Edinburgh, two; Glasgow, eighteen. The majority of these have been public meetings and chamber lectures, a few have been seances. In all, a total of 180 meetings have been held in the space of nine months, a good number of them being given at a very small remuneration, and about a dozen gratuitously, to aid struggling societies.

To do this I have travelled between six and seven thousand miles, and written almost a thousand letters and post-cards.

While in Glasgow—the early part of the year—I had the privilege of attending one of Mr. Duguid's seances, and was favoured with a "direct painting," done under strict test conditions in the short space of four minutes. It is a pretty landscape scene, and remarkably well executed.

When at Gorton, near Manchester, on one occasion I was controlled by a spirit, about whose earth-life I knew nothing previously, except what he himself had stated on previous occasions through me, who gave his name as "Tom Joyce," and professed to have been an American clown, to have died about five years ago, by being run over by a locomotive. A gentleman present stated after the seance that he had seen a Tom Joyce acting as clown in a circus in the States, and last saw him at Boston. If any of your readers, here or in America, can furnish further details, a good test of spirit-identity might thus be obtained.

* Though this sentence might be somewhat improved in construction it is allowed to remain as given by the spirit, that these records may be kept free from the charge of having been in any way tampered with.

By the advice of my spirit-guides, and the generous assistance from some few friends of loans and gifts, I was enabled to remove my family and belongings early in April last to Nottingham, that I might be more centrally situated, and enabled to devote myself more thoroughly to the mission of my life.

On my last journey north I had the pleasure of the companionship of Mrs. Wallis and our little ones, owing to a kindly invitation given us by Mr. and Mrs. Bowman, of Glasgow (whose generous hospitality to and sympathy with the workers in our Cause is so well known) to spend a fortnight at their sea-side home at Gourrock, and obtain a much-needed time for rest and recuperation. Breaking our journey at Newcastle to fulfil my engagement there, the friends had an opportunity of hearing the guides of Mrs. Wallis; their utterances being much appreciated.

In Glasgow I was glad to find that a manly effort was being made by Mr. Robertson to commence a children's lyceum, which has already met with good success. The guides of Mrs. Wallis addressed the audiences at the Sunday services very acceptably, in addition to my own.

While at Gourrock I wrote a letter of sympathy to the Rev. Macrae, and informed him that the spirits had been teaching the non-eternity of punishment any time this last thirty years. He replied, thanking me for my letter, which he said had deeply interested him, and promised to read a copy of the MEDIUM which I had sent him, containing the trance-oration by Mr. Morse, on the "Origin, Nature, and Destiny of the Human Soul."

Before leaving Scotland, the Glasgow friends entertained us at their rooms, holding a well attended *soirée* in our honour. Accompanied by those good friends, Mr. and Mrs. Bowman, we called at Edinburgh and had a very successful meeting of a semi-public nature. Calling again at Newcastle, thanks to the great kindness of a few friends there who had enabled us to do so, we held a reception meeting in aid of the library fund, and reached Nottingham, Friday, Sept. 6th, after an absence of three weeks, in which we combined work with pleasure, and tried to be as useful as possible,—feeling much better in health for the change. From the time when as a schoolboy I read of Scotland's heroes, I always longed to go there, feeling as though it were my native land, and now that I have seen its natural beauties, sailed on its broad lochs, scanned its towering mountains with their cloud-capped peaks, and watched the sun sink behind them in ruddy glory, and especially since I have met so many warm hearts, made so many brothers and sisters whose fraternal sympathy I shall never forget, I can only say I love it more deeply than ever. To Mr. and Mrs. Bowman for their kind sympathy, ready support, and generous hospitality, our hearts will always warm with feelings of gratitude; and to those other friends who, to the full extent of their capacities, have done so much to cheer and help us by their affection, appreciation, and regard, both in Glasgow, Edinburgh, canny Newcastle, and elsewhere, we can only say we trust in the future to be ever more and more worthy of your love and confidence, while with lighter hearts and a clearer course, because of the practical expressions of your sympathy, we buckle on the armour once more to fight with God, the angels, and our fellow-workers for humanity, truth, and righteousness.

"LABORARE EST ORARE."

No coward thoughts, not love nor hate,
Can stem the tide rolled on by Fate,
For, be ye weak or be ye strong,
The wave of Time flows ceaseless on;
But Courage smiling dares the deep,
While Weakness can but groan and weep.

Irresolution's trembling hand
Cannot untie the iron band
That links the future with the past,
For Nature's bolts are riven fast;
But Patience learns to bear the chain,
While Folly would be free again.

The anxious fears that haunt the heart
Can never calm or peace impart,
But shake it like the aspen leaves
That tremble even without a breeze,
While Reason's voice can make it rest
As peaceful as an infant's breast.

Complaining can but give us pain,
For Misery comes—and comes again;
She sits beside us night and day;
No words can make her move away;
In silence clasp her to thy breast,
And she will smile and sink to rest.

From all these phantoms make thee free,
To Powers like these bend not the knee;
Labour will make thee strong to dare,
And teach thee every ill to bear,
And all the Gods will o'er thee bend,
And Heaven will help thee to the end.

Lucerne, Switzerland.

A. J. C.

MRS. WELDON'S Wednesday Evenings, Tavistock House, Tavistock Square, from 7.30 till 10 o'clock.—Mrs. Weldon continues these entertainments weekly. They consist of a short lecture; sacred and romantic, serious and nursery songs, music to suit all tastes, by Gounod, Urich, Mrs. Weldon, &c. Tickets on application, free. A collection is made by Mrs. Weldon for her orphanage. Tavistock House is about three minutes' walk from Euston Road; corner, St. Pancras Church.

A SACRED CIRCLE AND NEW ORDER OF MEDIUMS.

By our own fireside the other evening, a spirit, speaking of Mrs. Billing's mediumship, said, "You should form a circle—a sacred circle. Yes, a sacred circle; that is the best name, and hold it sacred for the reception of higher spiritual truth. A different order of spirits is waiting to communicate, but they can't come under the present conditions. The ordinary way in which circles are held prevents them from manifesting. When you go to the sacred circle you should not be over-exhausted with work, worried with care, angry with anyone, or even suffering from derangement of the digestion." Our reply was that it would be impossible for us under the present circumstances, to gain admittance into such a circle, for never a day passed without some one or more of these objectionable casualties befalling us, the one half of them being a necessary consequence of the other. And so it is with many more who are hemmed in by the ills of life, and yet there is no doubt a small opening of escape through which advent might be made to better things.

Once establish such a circle and prepare for it, and the ills of life would gradually diminish or have less power over us. We had evidence of this the other evening, when in strict privacy six of us had a long conversation with the spirits in the direct voice. We were all "down on the floor," as "Ski" said, when we commenced, but before an hour was over all were vastly elevated and refreshed, and at the expense of no one present. The "cobwebs" were cleared away, and fresh life and light infused into every mind. At such sittings a great deal of spiritual work is done. The clockwork of life is cleaned and repaired, and proceeds with its duties more satisfactorily afterwards.

Next day important and trying work had to be performed—a bitter draught of the ills of life it was—but the cup was drained without a wry face. Strength—inward nourishment—had been obtained at the sitting; depressing influences, hangers-on, and spiritual pickpockets had been got rid of, and higher and better spiritual company secured.

When will we have more of such sittings in Spiritualism? Our circles are too much of the "investigator's" style, and the Spiritualist has no circle or medium at all that he can turn to for distinctly spiritual purposes. This is the weakness of our Movement. If we had our sacred circles, hallowed spots, real churches, gateways to the Kingdom, there would be a different tone in our ranks. The Spiritualists joining therein once a week would carry into the more exoteric circles of primary investigation a guiding light which would duly impress the "investigator," and enable attendant spirits to render him satisfaction. This is the kind of thing to secure genuine phenomena and afford the seeker satisfaction, and time would be much better employed in spiritual preparation than in devising cages, manacles, and other forms of crucifixion.

There are two classes of mediums. One for the promiscuous circle, the other for the sacred circle. It is a cruel, a wasteful abuse, to sacrifice the finely-organised medium to the coarser conditions. The manifestations are no doubt striking, but the results are in the end disastrous. The power, if not the health, of the medium is wrecked, and all because, to keep soul and body together, it is necessary that the phenomena be exhibited to visitors at 1s. each,—large numbers at a great deduction.

From this prostitution of the divinest of gifts, Heaven defend us! Some mediums are not hurt by it; they are, it may be, adapted to it; for their gifts are not so exalted. But we are continually on the look-out for something higher, otherwise we are sure to get something lower; and, to attain our aim, we must have recourse to improved methods of procedure.

It causes us some painful apprehension that Mrs. Esperance is to be subjected to the ordeal of materialisations in the promiscuous circle. She is an esoteric medium, and not fitted for outside work, however well she may gratify sitters with wonderful phenomena. We sadly want affluence, generosity, practical wisdom in Spiritualism. We make no reflection on those who now do their very best, according to the means at their command. Outside of Spiritualism we see those who lavish much money on horses, dogs, yachts, and persons of uncertain merit; but the protection and development of gifted mediums are not so assiduously and generously patronised. A ten-pound note sent in exchange for a spiritual poem, would aid the worthy medium more than the proceeds of a quarter's seances; and that poem published in a newspaper, would bring delight and instruction to thousands. Then the medium could go on with sacred work, and soon be able to produce more valuable results.

When we get over our selfish curiosity, and feel disposed to make even slight sacrifices for the welfare of mediums, then the fruits of spirit-culture will be glorious, and all mankind will receive them with thanks and gratitude.

DELINQUENT MEDIUMS—THEIR TREATMENT.

W. Gardner, Brown's Buildings, says, W. H. Petty, as a materialising medium, has in three weeks done more harm in that district than can be repaired in three years. He was represented as an honest and well-developed medium, but his sittings have been so unsatisfactory that Spiritualists and non-Spiritualists are alike disgusted. He was tied by our correspondent with stout rope and many knots. His hands were put into flour bags, but the knots were tampered with, the bags burst, and the flour scattered on the nearest sitters. Mr. Gardner contrasts Petty with Miss Wood, and calls for a thorough exposure of all such vile practices in connection with mediumship.

He says the report of success furnished by Mr. Beck last week is delusive.

Now we do not deny the unsatisfactory nature of these efforts, but why should we praise one medium at the expense of another? All mediums who are not under proper guidance are liable to similar evils. It is not long since the medium that is praised was in the same position as the one now condemned. What has effected the great change that has raised a medium from a position of condemnation to one of approval? That is the question that ought to concern us. Exposures and harsh language only demoralise the medium and all concerned. We have had some experience in this matter. A good medium was some years ago in a state of painful obsession, caused by irregular sittings and other habits, but kindness, patience, and improved surroundings saved him.

We take this ground, that no medium need be in a blameable condition if properly surrounded and influenced. Mediums cannot be said to be responsible in all matters. They are the subjects of conditions, the exponents of influences, or they would not be mediums. The same medium can permit the manifestation of a good spirit or an evil spirit, hence it logically follows that the same medium may habitually exhibit either a good or bad character derived wholly from surroundings. Such were the teachings of good Robert Owen, and they are verified daily, not only with mediums, but with ordinary people.

This idea—that of improving the conditions of our unfortunately situated fellows, not degrading, punishing them—is the grand moral blossom that adorns the tree of Spiritualism, and gives promise of a plenteous harvest of rich fruit—universal human redemption.

Such being the plain teachings of Spiritualism, let us begin by applying it to our mediums, to our children, to one another. We have already seen it applied to mediums, and with success. At present Spiritualists, be it said without prejudice, are so thoughtless of all except that which concerns their own ends, and so ignorant of the conditions of mediumship, that every medium is more or less abused and held down by the profession rather than lifted up by their work. This is a most serious consideration, and one that we hope will be thoroughly ventilated at the forthcoming Convention. We, as Spiritualists, profess not to believe in the ordinary idea of hell, and vindictive eternal punishment. Do not, then, let us act inconsistently by condemning and degrading those who are defaulters in our midst to-day. If God has ordained the salvation and eternal progress of all, should it not be our principal aim to imitate the all-perfection of the Infinite Father, and do what we can to save our erring brothers, and, by improving their condition, set them on the path of eternal progress? "Now is the accepted time—now is the day of salvation."

THE WONDERS OF LAMPORT, AND THE ORPHANAGE FETE.*

Sir Charles Isham, Bart., appears to be one of the good old school, who has humour to make himself agreeable without compromising his dignity, and whose hold on territorial possessions is a pledge of the vast amount of good he does to those who are friendless and most requiring the support and sympathy of a true benefactor.

Some time ago we noticed favourably his instructive and entertaining poem, "Food that We Live On," all in his own handwriting, and reproduced by lithography. Three editions of that work have been sold for the benefit of the Orphanage, the annual *fête* of which appears to be held at Lamport Hall, the seat of Sir Charles Isham, Bart. A broadside, with the title at the top of this article, and bearing a long poem and two large wood-engravings representing the Hall and the Rockery, has been published in commemoration of this annual *fête* and bazaar. At the last anniversary just held, thousands were sold of this jolly ditty, and all for the good of the Orphanage. It gives a description of the Park and Hall, with the wonders they contain. There are some grand oaks, six or eight hundred years old, in the grounds. One of them is forty feet round at the roots, and is the abiding-place of shy Reynard.

"A fox thirty feet up above in a hole,
Shows his track on the mossy and rugged old bole;
The hole he goes in at, for people to see,
You must fetch a long ladder or get up the tree.
Some persons once peeped, and it caused them surprise
When they found him at home, and saw sly-looking eyes:
There's a window from which he's been seen to look out
When he's anxious to know what we all are about.
Then let him alone, and in peace let him lie,
For as long as he's there I don't mean him to die.
On Saturday last this atrocious old sinner
Bethought him to make a nice change in his dinner
So what did he do? Stole a turkey from me;
Its poor fly-blown remains were found under the tree."

There was a discussion as to "Foxes in Trees" in the *Illustrated Sporting and Dramatic News* some months ago, and some seemed hard to believe the fact, but it is again confirmed by Sir Charles in his broadside, who, at the same time, quotes the words, "Poetry,

to find acceptance, must be true," so that we may take his word for all he asserts.

The Rockery is described which Sir Charles made thirty-two years ago. It is an extraordinary place, containing first sixty years old and only two feet in height. The author says:—

"Go o'er the wide world, or go all the world round,
And for him who can match it there's five hundred pounds!
There are many who see it, and say there is no man
They could trust but myself when they want a good showman.
The bowers of box, old in years, are unique,
A hundred and thirty they'd say could they speak.
They were made by Sir Edmund, who wanted an edging;
It is not incorrect now to call it a Hedging."

The whole is so amusing, and so suggestive of what a talented and good-natured country gentleman can do for the enjoyment of others, that we can recommend our readers to aid the Orphanage by sending, as per advertisement in another column, for one or more copies, and place them on the walls for public perusal.

SPIRITUALISM AT NEWCASTLE.

On Sunday evening, August 31, 1879, Mr. W. Westgarth delivered a lecture in the Hall of the Newcastle Spiritual Evidence Society. There was a very good attendance. The proceedings of the evening commenced with a short reading by Mr. W. C. Robson, after which Mr. Westgarth, having passed under the control of his guides, rose, and delivered an impressive invocation, at the conclusion of which he proceeded to address the meeting, and took for the title of his subject "Retrosession or Progression: Which of These is the True Condition of Man?" in which he showed that progression has been the real condition of man from the commencement of his career.

Mr. Brougham, editor of the *Newcastle Examiner*, next gave an account of the seance held that morning, which he said was one of the most remarkable that he had had the pleasure of being present at.

An account of this seance appeared in my last letter.

Seances are held every Saturday evening, at 8 o'clock, in the seance-room of the Society, at which Mr. S. Compton is the medium. The seances are of an intellectual character, and the order of procedure is as follows:—A short address relative to the subject of Spiritualism, after which questions are allowed to be asked, which are answered by his guides. As soon as the questions are exhausted, the medium gives clairvoyant tests, both in his normal and trance-condition, and they are said to be of a very satisfactory nature. These seances ought to prove interesting to the more thoughtful members. They are open free to members of the Society only.

Spiritualism in and around Low Fell district seems to be making steady progress. There are numerous private circles and regular meetings are held. When the winter months set in again, they will have to have Mr. Morse out, giving them a lecture, in order to give them a little impetus.

Reports from Felling say that the meetings held on Sunday evenings are well attended by an interested audience. Mr. Westgarth, Mr. Fidler, and Mrs. Esperance, are usually the speakers. Regular seances are held during the week.

The following account, taken from the *Newcastle Journal* for Sept. 6, is a sequel to the marvellous seances that were said to transpire through the mediumship of Mr. W. H. Petty.

[This reports that the "John King" on that occasion proved to be the medium, using a white pocket-handkerchief. The sitter retained hold of the medium's hand, which he had been offered to shake as the hand of the spirit, till the light was turned full on. The medium said he had been unconscious of what he did, and was under the influence of an evil spirit. The reporter is, in our opinion, at fault in saying it is a repetition of the Blackburn affair. Undeveloped mediums and undeveloped sitters are sure to bring about unripe fruit. No doubt W. H. Petty is a medium. He requires to be spiritually directed, and properly surrounded. Spiritual physicians, not expositors, are wanted. Think of this, good friends all.]

Respecting this matter Mr. Kersey writes, on behalf of the Newcastle Spiritual Evidence Society, to say that it does not refer to their medium, Miss Wood, who sits only at their rooms, and under test conditions. It is also regretted that the writer did not give the name, and thus prevent suspicion attaching to the innocent. There is no danger of a misunderstanding in regard to Miss Wood, as the correspondent of the *Newcastle Journal* speaks of the "fraudulent medium" as "he" and "him."—Ed. M.]

Miss Wood has been holding some good seances during the week. On Tuesday, at the dark circle, while held by the hands, she was floated up to the ceiling, and on Thursday evening, the materialised form of a spirit appeared, and was distinctly seen while the medium was sitting inside the new cabinet, which was described in the *Medium* of 29th ult. *Newcastle-on-Tyne*, September 6, 1879. R. H. M.

We are compelled to leave over our report of the hearty welcome given to Mr. and Mrs. Wallis in the hall of the Newcastle Spiritual Evidence Society. It shall appear next week.

FAREWELL SOIREE TO MR. T. M. BROWN.

To the Editor.—Sir,—To afford the many friends of Mr. and Miss Brown in the Durham and Northumberland districts an opportunity of bidding them farewell ere they leave us for their distant home, the Committee of the Newcastle Spiritual Evidence Society have generously granted the use of their hall for the above purpose, on the evening of Friday, October 3. The order of exercises will consist in brief addresses, vocal and instrumental music, readings, &c.; and addresses are expected from Mr. and Miss Brown. The testimonial the undersigned has been conducting will also be presented. It is to be hoped that the many friends of these faithful and earnest workers will assemble in full force, so that a large assembly may be present to do honour to our friends about to leave us. Full particulars will be duly announced. The meeting will be free.—I am, yours respectfully, J. J. MORSE.

GOD, OR MAMMON?

Dear Mr. Editor.—The following extract, which is from the *Echo* of the 6th inst., would, I think, be suitable for the columns of the *MEDIUM*, in which I hope you will find space for it this week.

The Bible says "the poor have the gospel preached unto them." Verily the gospel à la Talmage is not the gospel for the poor!

Sept. 9.

J. K. L.

"A number of misguided working men at Burnley are likely to be ruined by falling into a bigger blunder than any recorded in Talmage's now notorious hundred-pound lecture. They entered into a contract with the two Yankees—Talmage and his agent—for the delivery of 'Big Blunders' for £100, money down of course, but only £50 was raised. In these distressing circumstances, an appeal was made to the lecturer to consider the position of the working men, who had been betrayed by their admiration for him as a lecturer to their own ruin. The appeal was made before the whole audience, but the reverend contractor declared that he had nothing to do with finances; and the working men of Burnley may therefore, for all the assistance they will receive from Talmage, sell the shirts on their backs to meet their obligations."

As there may be some readers who do not know what is referred to by the £100 lecture, we give the following from a Hampshire paper:—"Dr. Talmage received £100 for his lecture at Southsea, and insisted on payment in full before he commenced. The committee lost £60 by their pious speculation."

ORTHODOXY AND SPIRITUALISM.

To the Editor.—Sir,—I notice a note in the *MEDIUM* of Sept. 5, from Mr. Emory Jones.

In my letter on "Orthodoxy," signed "S. E. G.," I expressly avoided personalities, and I decline having anything to say on the subject of individual orthodoxy, which can possess no interest for me or for others.

I beg to give my full name and address, and remain, Sir, yours faithfully,

SUSAN E. GAY.

Pennance House, Falmouth, Sept 7.

ORTHODOXY.—We think this discussion had better stop. Instead of arguing the question, correspondents begin to dispute with one another. We cannot allow our space to be occupied with broad abuse of persons and parties. The unorthodox have been remarkably discreet; but we have withheld some letters, because they were replies to an individual, and not a simple statement of views.

RECOGNISING A SPIRIT AT MISS WOOD'S CIRCLE.

To the Editor.—Dear Sir,—Noticing an account in the *MEDIUM* of a seance held in Weir's Court, on the morning of Sunday, August 24, the phenomena to me—being present, and particularly interested—were most convincing as to the fact of "Life beyond the Grave." But before proceeding to relate that part respecting myself, the stranger from Stockton spoken of, allow me, Sir, to correct a little error made by our friend, Mr. R. H. M., the contributor of that report. The mistake is not a great one to him, perhaps, but to me it is. He says, after other spirits had appeared, "Presently there came forth from the cabinet a very tall figure, which this gentleman recognised as his friend, who had promised to appear." He must have misunderstood me when I asked "Poeka" (who, by the way, materialised before the spirit-form above referred to appeared), at the time materialised, if "any" of my spirit-friends were present, because, when at Stockton, I was promised that (not mentioning any names to "Poeka") some dear one would manifest, if possible, to me. True, some "dear one" did identify himself, though not the one promised to me; so you see I was as much surprised at the appearance of the spirit who purported to be my grandfather, as were they who formed the circle, at the daring boldness with the sitters, in shaking hands with everybody who desired that favour. I must confess that it was the most hearty, and as Mr. R. H. M. calls it, the most "terrible grasp" of the hand that I ever had from any spirit-form at any seance that I have attended.

How it identified itself.—After it had been with us a short time, and shaken hands with all,—seemingly regardless of conditions and honesty of sitters, as to their not seizing hold of the spirit-form—most spirits being very careful as to whom they dare trust,—the form brought a scarf-pin and, from what I can remember, it was placing it in the hand of a gentleman present when it fell to the floor, was picked up immediately by the form and, seemingly to all present, was put on the mantel-piece.

The question went round, "Whose pin is it?" No one answering; I was asked if it belonged to me. I said, "No," as I hadn't one in my ie. The spirit being questioned, it was understood that it was intended for me. When the spirit went into the cabinet, it spelled out, by means of the alphabet, that wherever it came to the circle again it would bring the pin with it as a sign of its identity. We were puzzled to know how the pin could be for me, when "Poeka" took control of the medium, and told us that she thought the pin was brought by the spirit that I might recognise the relationship it claimed to me by the symbol of a scarf-pin. Being asked if I knew anything about a scarf-pin in connection with our family, I told them that there was some grievance in the family about a scarf-pin which my grandfather used to wear, and that two parties in the family claimed it. To me it was a good test, because I never expected him to manifest. I only recognised him by this test.

Hoping to hear more from him through the mediumship of Miss Wood, whom I believe to be an honest and genuine medium, I remain yours fraternally,

RALPH DOUGLASS.

12, Paradise Street, Stockton-on-Tees, Sept. 8.

Mr. J. LIVINGSTON, Porto Bello, sends us a statement, signed by five other gentlemen, to the effect that W. H. Petty was seen to do all that took place at a seance, in which the conditions were very good. Mr. Livingston concludes:—"I have had five seances with the above medium, and have not yet got any satisfaction. Hoping that the above medium will turn and lead a better life."

SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW.

HOLBORN, LONDON, W.C.

OUR MOTTO: *The Discovery of Truth, the Diffusion of Truth, and the Application of Truth to the Welfare of Humanity.*

OUR OBJECT: To supply Educational Agencies to Spiritual Workers and Inquirers, and in all possible ways to promote a knowledge of Spiritual Science, and dispense such teachings as will benefit mankind morally and spiritually, inducing a better state of society, and a higher religious life.

OUR CONSTITUTION is on the voluntary principle, free, and unsectarian, and independent of party, society, or human leadership. We work with all who see fit to work with us, allowing every Spiritualist to take advantage of our agencies, whatever his opinions, societary relations, or position may be.

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION, 1879.

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Mr. W. S. Hunter	0 2 0
Mr. Alsop	0 10 0
Mr. O. Reimers	0 10 0
Mr. G. Pettigrew	1 9 0
Mr. Wishart	1 0 0
Amount already acknowledged	190 4 6

In addition to the supply of books, these subscriptions are the sole support of the Spiritual Institution, for the following and other purposes:—Gratis distribution of literature on occasions when such distribution is of great importance; information for inquirers by post and orally; rent, furnishing, cleaning, lighting, and warming rooms for the use of subscribers, and for any useful purpose connected with the Cause; periodicals, &c., for the reading-room; salaries, travelling expenses, postages, and personal outlay in connection with the Cause; secretarial work and correspondence; platform teaching; advising and pioneer work; literary work—reporting, editing, illustrating the *MEDIUM*; printing, stationery, postage, &c., &c. These expenses are unavoidable in a public institution of this kind, which is of great service to the Cause. It is not in any sense "business," and hence Spiritualists as a body are respectfully invited to take a share of the burden and sustain the Institution and its officers in their good work.

Subscribers are entitled to the use of books from the Progressive Library for their own reading or to lend to inquirers. Thus the literature of Spiritualism may be rendered accessible in all parts of the country. A guinea subscription entitles to two books at a time for one year; larger subscriptions in proportion.

VISITORS FROM THE COUNTRY AND FROM ABROAD

Will at all times find a cordial welcome, and be supplied with information useful to a stranger, maps, guide books, &c.

LECTURES AGAINST SPIRITUALISM.

We desire to be informed of such occurrences, and are at all times ready to supply literature for distribution to those who attend. In this way our opponents may be made useful workers for the cause.

Address all communications to J. BURNS, O.S.T.

Spiritual Institution, 15, Southampton Row, London, W.C.

No. 1 INSTITUTION CIRCLE.

On Tuesday evening, September 9, a few friends met at 15, Southampton Row, with Mr. Towns as medium. The results were most satisfactory. All the friends present had most excellent tests; Mr. Swindin particularly. The medium, in his normal condition, told him of a big man standing by his side, making a wheel, and asked him if his grandfather was a wheelwright, which Mr. Swindin answered in the affirmative. The spirit afterwards controlled the medium, and reminded Mr. Swindin of an event of his boyhood, which was the falling into a "beck," which was also most vividly recognised. All the other tests were equally correct and good.

Any person wishing to join this circle had better attend on Tuesday evening, September 30, when the new series of sittings will commence. This circle is remarkable for its progressive controls.

All friends are welcome.

J. SWINDIN, Treasurer.

H. J. STEVENS, Chairman and Secretary.

W. B. B.—Thanks for yours, and the information which accompanies the copy of the *MEDIUM*. There are indications of progress everywhere, more than can be recorded.

W. H. R.—The verses are not by any means objectionable, but require some literary trimming to fit them for the press. Mr. T. M. Brown is worthy of our best efforts. Try again.

GOOSE GREEN.—On Sunday we gathered together, as usual, at the house of Mr. John Hathcote. Some surprise was caused at the improvement of a young trance-speaker in our circle. We also had Mr. Isaac Walker, of Wigan, who, while under control, as is his usual custom, asked the audience for a subject that he might discourse upon. "Noah's Flood" was proposed, upon which a discourse, an hour in duration, was delivered; after which questions were answered quite satisfactorily.—HENRY HARRIS, *Albert Street*.

SUBSCRIPTION PRICE OF THE MEDIUM.

	s.	d.		£	s.	d.
One copy, post free, weekly	0	2	per annum	0	8	0
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All orders for copies, and communications for the Editor, should be addressed to Mr. JAMES BURNS, Office of THE MEDIUM, 15, Southampton Row, Holborn, London, W.C.

The MEDIUM is sold by all newsvendors, and supplied by the wholesale trade generally.

Advertisements inserted in the MEDIUM at 6d. per line. A series by contract.

Legacies on behalf of the Cause should be left in the name of "James Burns."

SEANCES AND MEETINGS DURING THE WEEK, AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, HOLBORN.

SUNDAY, SEPT. 14.—Address, at 7.

TUESDAY, SEPT. 16.—Select Meeting for the Exercise of Spiritual Gifts.

THURSDAY, SEPT. 18.—School of Spiritual Teachers at 8 o'clock.

FRIDAY, SEPT. 19.—Social Sitzings, Clairvoyance, &c., at 8. 1s.

THE MEDIUM AND DAYBREAK.

FRIDAY, SEPTEMBER 12, 1879.

NOTES AND COMMENTS.

At Mrs. Billing's circle the other evening, Mrs. Burns was impressed to sing a verse of a song "She has gone from my gaze." This song was a great favourite with her mother when on earth. No sooner did she commence singing, than a spirit, in a powerful feminine voice, accompanied her, and continued to do so correctly throughout. At the close, Mr. Burns exclaimed "Why that is like your mother's voice!" "Of course it is my voice" said the spirit, and she continued to chat away and give just such evidence of her identity as any person would in the flesh. This is the perfection of spirit communion. At recent seances, the success in this direction has been most satisfactory.

It will be seen from Mr. Walker's letter, that he offers his services as a speaker on Spiritualism. Letters for him to be addressed to the Spiritual Institution, 15, Southampton Row, London, W.C.

MR. CHAPMAN was well received by a full audience at the Spiritual Institution on Sunday evening. His discourse, printed on another page, speaks for itself. We take the opportunity to notice the fact that this is Mr. Chapman's first discourse on Spiritualism, and we hope it marks the beginning of a long career of usefulness. We would be glad to see more gentlemen of education and ability follow his example. The lay-preacher element is sadly too much neglected by our friends.

A REPORT of Mrs. Esperance's materialisation seances has come too late for use this week.

MISS E. A. BROWN has reached home. Address:—Howden-le-Wear, R. S. O., Durham.

£5 5s. would be paid to a Spiritual Doctor for an effectual cure of Corpulency. Address and name with the Editor.

ON AUGUST 30, Mrs. Mellon, the well-known medium, of Newcastle-on-Tyne, gave birth to a daughter. Both the mother and child are doing well.

MR. T. M. BROWN is at present in Edinburgh. Letters to be addressed up to Wednesday:—General Post Office, Edinburgh. Be particular in the address.

A MEDICAL CLAIRVOYANT WANTED.—A male preferred. Permanent situation for a suitable person. Apply by letter to Medicus, 15, Southampton Row, London, W.C.

A GENTLEMAN desirous of investigating Spiritualism would be glad to join a circle in Holloway. Address:—R. J. Kendall, Woodbine House, Hornsey Road, N.

MRS. BILLING's manifestations of the direct spirit-voice are in good condition just now. General seance on Saturday evening. Private sittings by appointment. Apply for tickets, &c., at 15, Southampton Row, W.C.

A DISCUSSION will take place at 407, Bethnal Green Road, on Sunday evening, at 7.30. Subject: "Physical Manifestations." The truth of "materialisations" will be denied. Those who can speak in support of these phenomena are invited to attend and take part.—ARTHUR SAVAGE.

THERE has been quite an exodus of Spiritualists from Stockton-on-Tees. Mr. Freund, Mr. Hunter, and others have gone to Texas, in addition to those who have been already mentioned. We understand there are some more of our friends about to leave the place.

SUNNY BROW.—Mr. C. Campbell, of Ouston, will deliver two trance-addresses in the house of Mr. R. Pearson, 7, West Street, on Saturday evening, September 13, at 6 o'clock; and on Sunday evening, September 14, at 6 o'clock. On Sunday afternoon he will give delineations and medical diagnosis.

A NEW EDITION OF THE "SPIRITUAL LYRE."

There is now an active demand for a new edition of the "Spiritual Lyre," and accordingly it will be got ready with all possible speed.

To give societies and circles an opportunity of getting the best value for their money, and enable us to judge of the quantity to be printed, we offer them depositors' terms:—

12 copies of the Sixpenny Edition will be sent post free for 4s., if paid for at once.

12 copies of the Shilling Edition will be sent post free for 8s., if paid for at once.

100 copies of the Sixpenny Edition will be sent carriage paid for 32s., if paid for at once.

100 copies of the Shilling Edition will be sent carriage paid for 64s., if paid for at once.

Some affluent member would do well to advance the money, secure the books in large quantities, and then enable the members to be served on the book-club principle. In a month every Spiritualist could have a new Hymn-book at a penny a week, or in cloth at twopence a week.

To secure these terms we must have remittances as soon as possible.

FORM MANIFESTATIONS OR MATERIALISATIONS.

Mrs. Esperance, having been requested to give sittings for the above phenomena, commenced a series of seances in the rooms, 28, New Bridge Street, Newcastle, on Sunday morning, Sept. 7, and will continue the same each succeeding Sunday morning during the absence of Mrs. Mellon. Seance to commence at 10.30 Admission as usual.

In consequence of the above meetings Mrs. Esperance will in future meet her patients at her residence, 11, Denmark Street, Gateshead, on the Sunday afternoon, from 3 to 5 o'clock.

The circle for clairvoyant spirit-drawings will meet on Tuesday evenings, at 7.30.

Thursday evenings, miscellaneous circle, at 7.30.

A CLERGYMAN'S OFFER.

A reverend gentleman in London, with whom we have corresponded occasionally for some years, thus writes, after alluding to other matters:

"For the purpose of informing you as to what kind of a person I am, and of my deep interest in the subject to the advocacy of which you so zealously devote your energies, I should like to say how entirely I concur with 'T. C. E.' in all that he expresses in his paper contained in your last issue, entitled 'Fire and Brimstone in Heaven'; I should very much like to see that paper sown broadcast over the land. It seems to me to describe one of the most important aspects of Spiritualism, and at the same time to propound ideas with which it is of great importance that our church and chapel goers should be made familiar. If you think it desirable to print it in tract form, I shall be happy to contribute 10s. towards the expenses.—With all good wishes," &c., &c.

We publish the above offer, which came just too late for last week's paper. We have a quantity of the MEDIUM with "T. C. E.'s" article on hand, but would gladly print the article in a tract if any response come to this offer. In the case of the call made for a reprint of Mr. Fletcher's lecture, there were only two dozen copies ordered. We wish Spiritualists had some little desire to spread this truth; they have splendid opportunities of doing so. We hope the above offer will stimulate many to activity.

MR. W. WALLACE, known as the Pioneer Medium, would be glad to receive invitations to give trance addresses, form circles, or attend the sick in any part of the kingdom. Communications to be addressed—329, Kentish Town Road, N.W.

TEMPERANCE IN EATING.—Franklin Hall, Castle Street, Oxford Street, W.—On Thursday, the 4th, the debate on Dr. Gover, and the different aspects of food, was opened by Mr. C. Delolme, and gave rise to some very interesting discussion. The subject was most ably handled by the lecturer, and may be returned to at a future date. These discussions are held on the first and third Thursday evenings in every month, and are established to attain, by means of debate, the truth as regards food, in its relation to drunkenness, disease, humanity, and economy. How many now laugh, from experience, at the absurd idea of beef or mutton being necessary for health.

ASHTON-UNDER-LYNE.—On Sunday last we had two excellent discourses from Miss E. A. Brown. The subjects were dilated upon in a most eloquent and splendid manner, and listened to with rapt attention, accompanied with murmurs of applause. The audience gave their full sympathy, which made the harmony so beautiful that her guides seemed to speak with more than usual eloquence. We wish her every success in her mission across the ocean, and hope she may do as much good in the Cause on the other side as she has done on this. On Sunday next we shall have Mr. Howell to occupy the platform in the evening, at 6.30. All friends are invited.—J. MURRAY, Secretary, 1, Bradgate Street.

EDINBURGH.—Mr. E. W. Wallis visited this city on September 2nd along with Mrs. Wallis, who both addressed a meeting at Geddes' Temperance Hotel, 150, High Street. The subject chosen for Mr. Wallis being "Evil, its Origin, and the Remedies Proposed by Spiritualism." Mr. Porteous (who proposed the subject), and also Dr. Bowie, spoke very highly of the manner the subject was dealt with by the guides of Mr. Wallis. Mr. Robertson, of Glasgow, presided. Mr. and Mrs. Bowman, of that city, were also present, adding not a little to the success of the meeting; and the sale of a little spiritual literature, and the giving away of a few MEDIUMS to strangers, enables us to report progress.—J. T. R.

THE JUBILEE CONVENTION OF SPIRITUALISTS.

The Committee appointed at a public meeting to prepare suggestions and make arrangements for this Convention, now publish the following results of their labours.

GENERAL FEATURES.

Fourteen years ago, the first Convention was held at Darlington, and seven years ago, the first Jubilee Convention of Spiritualists was held at the same place. The forthcoming Convention is the second Jubilee Convention. It will also commemorate the tenth year of the Spiritual Institution at 15, Southampton Row.

This Convention will not be held in the interests of any class, profession, party, society, committee, or personal interest, but solely on behalf of the Movement.

It is not intended to form any society, sect, or political body thereat, or to exercise authority, or promulgate views to coerce individuals or Spiritualists in any way, but to consider practical methods for spiritual work.

When the Convention assembles, it may constitute itself as may then be determined, but to facilitate business, the Committee submit the following

SUGGESTIONS UPON WHICH DISCUSSIONS MAY TAKE PLACE.

I.

The Unconscious Influence, beneficial or injurious, of one Individual upon another, especially in the case of Sensitives.

II.

The proper Development of Mediums.

III.

The best Means of Introducing the Phenomena of Spiritualism to the outside Public.

IV.

Individual Responsibility and Mutual Inter-Dependence of Mediums and Spiritualists. The Position of Professional Mediums in the Movement.

V.

Healing Mediumship.

VI.

Public Meetings. Lectures. The Use of Trance Speakers.

VII.

The Literature.—Periodicals. Tracts. Books. Libraries.

VIII.

Educational Spiritualism.—Schools for Spiritual Study. Lyceums for Children. Plans for Intellectual Development.

IX.

Spirit-Culture. — Aspiration, Spiritual Gifts, the Religious Aspects and Ultimate End of Spiritualism.

CONDITIONS AND ARRANGEMENTS.

The Committee recommend that one subject only be dealt with at a time, and that speakers be ruled out of order if they do not speak to the point.

The opener to read a paper, or speak ten minutes; subsequent speakers or readers to occupy a similar time. No person to speak twice on the same subject, except to reply to questions or make needful explanations.

It is not necessary to be present at the Convention in order to take part in it. Friends in all parts of the country are cordially invited to put their best thoughts, on any topic in which they take a special interest, upon paper in as few words as possible, and forward such papers to the Committee before the last day in September.

To suit the convenience of those engaged during the week, it has been decided that the Convention commence on a Saturday afternoon at the Spiritual Institution, 15, Southampton Row, London. On Sunday morning it may be resumed at the same place, or at a hall in which a public meeting can be held in the evening, to be addressed by well-known speakers. The business of the Convention will thereby be comprised in three sessions—viz., Saturday afternoon, Sunday morning, and Sunday afternoon, allowing three subjects to be discussed at each session.

On Monday evening a Happy Evening will be given in some convenient hall, to commemorate the tenth year's existence of the Spiritual Institution in its present premises.

The date has not yet been fixed; but it will be sometime in October. As it is desirable that as many country friends as possible be present, the Committee will be glad to receive suggestions from friends who desire to be present, indicating the time which will generally be most convenient.

On behalf of the Committee, J. BURNS, Chairman.
J. KING, { Hon.
AMY IVY BURNS, { Secs.

Committee Rooms, 15, Southampton Row, London, July 30.

DISCUSSIONS ON FOOD.—On Thursday evening, September 18, at the Franklin Hall, Castle Street East, Oxford Street, the following question will be opened by Mr. Delolme: "The Right Hon. W. E. Gladstone on Garden Produce and Spade Cultivation." Resolutions on the above will be submitted to the meeting. Chair at 8 o'clock.

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OBJECTIONS TO SPIRITUALISM ANSWERED.

A Lecture delivered through the mediumship of

J. WILLIAM FLETCHER,

at Steinway Hall, London, June 8, 1879.

The subject with which we have to deal this evening has been presented to us. We do not, however, deal with this subject because it represents any one mind—we delay not our work for the moment to deal with these questions or objections because they come from one person,—but because we realise that there are many in the world who find the same thoughts characteristic of their own minds, and who may have the same obstacles to surmount; in fact, because we believe that, to a certain extent, the paper is a representative one, we have thought it best to discuss its subject-matter.

"Objections to Spiritualism."—There are many and varied objections that could be presented. Some of them might possibly arise from ignorance of the subject itself, and a failure to understand the real import of its teachings, or an absence of knowledge of the special point discussed. Other objections might take the form of a doubt as to the adaptability of Spiritualism to the wants of the world. Of those which have been presented to us, some belong to the first class, and others, perhaps, would come under both; and knowing that of course they are raised with the very best intentions and a candid desire for truth, we shall answer them as concisely and briefly as we can, confining ourselves as far as possible under the circumstances to facts and phenomena which relate to the age in which you live.

The first question is as follows:—"When we are asked to believe any matter, we question the evidence presented; we wish to know the reason why you ask us to believe: and the reason for belief in this case is bound up with the fact of the soul's existence. Has the soul—the spirit—the sentient principle,—whatever you may choose to call it,—life after death, and if so, has it the power of communicating with those who are still in the body, by any means whatever?"

If we were to walk through a garden together, and you, full of conjecture, as we passed the leafless trees, were to say, "What flowers bloom upon these trees?" we should be unable to tell you simply by entering into a description of their nature,—we should be obliged to wait until the blossoms were out upon them, and you could see them clothed with perfection. So, if you asked, "What kind of fruit does the tree bear?" we should have to wait until the time of harvest came, and then we should pluck the fruit, and give it to you, that you might judge of it yourself. Equally so is it with the subject of the soul and the future life,—in short, Spiritualism. There is no other evidence we can give to you. We can tell you of the spiritual law, of conditions under which it is appreciated best, but you must possess the experience of spirit-existence yourselves before you can realise fully what it is. You must witness the results of it in your own persons before you can realise it and fully understand it. We invite investigation for each and all, though at the same time we deprecate the intellectual pride which rejects the competent testimony of others. Suppose, now, that some earthly friend whom in time past you loved very dearly has gone out of your life, to some far distant country. Years have swept by, and you stand face to face with that friend again, but he is so changed in form and feature that you fail to recognise him. And when he reaches out his hand to you, you say, "I fail to recognise in you the friend I knew; prove that you are indeed my friend." And then your friend, who has only changed as all human beings must change, by a natural law, goes on to recount incidents of your early life, recalls memories happy and sad, old scenes and old friends, and perhaps repeats the last words you ever exchanged together. And in these reminiscences the chain of evidence is restored to you, and you acknowledge the proof that your friend has furnished.

In the other instance you are standing before some medium, who is professedly under spirit-control, and when, through him, your friend has revealed his name, and has spoken words of affection, you know him not, and in order that he may prove to you his identity he tells you of scenes in the earth-life where you were together, brings back old recollections, and repeats well-known words, and in the presence of such evidence you are forced either to recognise your friend or to deny the evidence of your senses and the conclusion of logical reasoning—both of which things are very often done, according to the nature of the investigator. When, then, the question is asked, "What proof have you of the life of the soul—of existence beyond the grave?" we answer that the proof of the spirit-life is in the evidence we find of that life—evidence given not in one case nor to one person, but existing the wide world over, in every clime, among every class;—evidence which, circumstantial though it may be, is as clear in its way as the nature of the proof can possibly permit, and

brings you face to face with the fact of the life that survives death.

The scientific man looks upon life in the human being and in the plant alike—as force, the result of certain physical elements. If we cast a stone from us, we should not see the force expended, but the results of the force in its action upon the stone. The human spirit is only so much force which inspires the physical body. Death dissolves the physical body into elementary substances, and takes the soul back to the great world of force from which all things come, and with regard to its life there, it becomes a matter of opinion whether it has any power of communication with the physical world or not.

We say a matter of opinion, because in no other question under the light of heaven has evidence been rejected, except in this question of spirit-existence. A man makes a discovery, produces an invention, and the whole world believes it; but when spirits come from the other world, and communications are sent from the unseen friends along those telegraphic wires which reach from heaven to earth, these are not believed. It is not everyone who has received a communication across the Atlantic cable, but who denies its existence? You accept the fact upon the testimony of others, but when the question is that of Spiritualism, each person must experience for himself the evidence of the fact. It must become a matter of absolute experience to himself. No matter how many witnesses are brought to testify to the truth, he must see and experience himself, however impatient he would feel at similar testimony of his own being discarded. And the very strange thing of all is that the experience must come to him; he must never be expected to take the trouble to go in search of it. In any other scientific study he would work day and night to arrive at a satisfactory conclusion, but the study of the soul, of the immortal life, and all the phenomena which collectively prove its existence, must be given to him as a gift, and one he has taken no pains to obtain. We declare that there is evidence given of spirit-existence, not in one but in ten thousand instances, and we feel that nothing in the world rests upon so firm a foundation as the belief, the religion—call it what you may—of Spiritualism. And we say that the universal distribution of those instances is already a complete answer to the misappropriated argument of invariable sequences and the ordinary course of nature. Nature is both physical and spiritual, and the invariable sequences are destined to be the proofs of spirit-existence in every home. The matter is one on which each and all of you may decide now for yourselves, since it courts your attention and your criticism.

Again, we are told that “no manifestations have ever occurred, which have been simultaneously observed in the presence of two or three competent witnesses.” “Have ever occurred?” ever is a very long time. Before examining the present period and its evidence, let us turn back to the page of sacred history and see what we find there. Read that remarkable story contained in the third chapter of Daniel, of the three men, more commonly known as the Hebrew children, who, refusing to worship the god set up for them by the king, were bound and cast into the seven-times heated fiery furnace. And the king, who stepped forward in the expectation of seeing them writhing in their death agony, beheld four men walking in the midst of that furnace unharmed, and the fourth was like the Son of God. And this vision won him over to the faith of the Hebrews. Was this king sane—was he a competent witness? Were all these witnesses who simultaneously perceived this manifestation to be credited, or were they worthy of a lunatic asylum? Some say, the reason why they do not believe in a God is because the world has been in its earlier ages full of such deeds of cruelty. Yes! And how often have they not been overruled for good—nay, sometimes arrested by the angels of the Great Father? And do you expect a child to possess the wisdom of a man, or elementary conditions to produce a Paradise? The world must grow; but its growth is watched and guided by Him who decrees and permits all, whether you discern Him or not.

We find, again, when Jesus went up to the Mount and took Peter and James and John, three witnesses with him, he prayed while they fell asleep. And his face and form became transfigured, and his garments glistening and white as snow, and two men stood beside him—Moses and Elias. And when John and Peter and James awoke, they beheld these others—Moses and Elias—standing beside Jesus, and as they stood there they foretold his death, which was to take place in Jerusalem. Were these men in their right minds? Here is the case of three apparently credible witnesses—sane and capable men, so far as history goes—who perceived spirits and heard their prediction of a death which afterwards took place.

Again, there was once a great festival, and the banquet hall was filled with guests, who had not a thought beyond the pleasure of the moment, and in the midst of the festivities a hand appeared and wrote upon the wall words that remained there and were visible to all, but which no man could read. And they sent for Daniel, and he interpreted the writing. And yet the hand that wrote was visible to everyone of the large crowd of people gathered there. Shall we call them an assembly of insane people, because the event happened a few hundred years ago? Aye! from the page of sacred history may everywhere be demonstrated the power of the unseen world. And that which occurred in the past occurs to-day; but as men did not believe it then, neither do they believe it now.

We will recount a modern instance like that of the writing on

the wall. We find an account of Captain Robert Bruce, who, while writing in his cabin on board his ship, saw a spirit enter at the door, and pass towards a slate and write a message on it: “Steer to the north-west.” And those who were in the ship saw this writing. He did as the spirit directed, and found, after sailing a long distance, a vessel which was wrecked. And by following out this direction, he saved, in their last extremity, a sinking crew. It is always supposed that Bruce was a sane man; but if he were not, it was a most fortunate thing that he was *insane*, looking to the results which followed his conviction. But do you think this was hallucination?

There are, at this day, mediums who have been bound hand and foot by all possible devices, even locked within strong cages, and this has been done in houses strange to them; and spirits have been seen, not by one or two “deluded” persons, but by twenty or five-and-twenty, who are all sane enough to conduct their work, sometimes very hard work—every day in the week, and who are good citizens and members of society, and trustworthy in every way. These things have occurred under every condition, not seldom in gaslight and daylight—the medium and the spirit often visible at the same time, the spirit seen to form and disappear, and finally the photographer’s camera has corroborated the evidence of the senses, which is accepted in all other branches of knowledge by the most sceptical of minds. It is not because our worthy correspondent has not witnessed them that they do not exist. If you shut out the light of the sun, you lose its benefits to yourself, but the sun shines nevertheless. If you shut your eyes to the truth that is demonstrated for your good, the truth loses nothing; you are only a little less wise than you fancy yourself to be.

We pass to another question. “Why, if spirits possess so much power, do they never communicate anything that is of value? No information has ever been elicited of the slightest importance.”

We answer there may be some, nay—very great—difference of opinion as to that. Certain persons may never have received any communication of importance, but there are several millions who consider that they have received information of the very greatest importance from the facts of Spiritualism. There are many thousands of people in this sea-girt isle who have experienced so much benefit from Spiritualism, that they prefer its assistance to that of both lawyer and doctor, and in times of anxiety and sorrow they find as much help from spiritual as from earthly friends, if not more.

“No communications of any importance,” we repeat with wonder! If you were to ask the poor black slave, who, for so many years was held in bondage in the Southern States of America, what benefit spirits have accomplished for him, you would find such an answer as no human lips could express. The Proclamation of Emancipation that delivered thousands of dark-skinned men from the degradation of slavery, was written through the mediumship of Charles Forster, in the White House at Washington. Of no value to you, who sit quietly here, but something of such value to others that it meant freedom to thousands of souls held in fetters which were a curse to the great land of America.

“No communications of any importance.” Again we say,—When you can see every day of the week those whose lives have been blessed and redeemed from things which crushed them, through the power of Spiritualism! How do you solicit information of importance? How is it that the majority of people address the spirit-world? Shall we tell you? In many instances the investigator of spiritual phenomena goes into the seance-room with his mind already pledged to his own opinion; and the first questions the spirit is assailed with are probably, “What is your name? Where did you die? What was the colour of your eyes? Was your hair dark or light? Were you old or young? Where did I buy my new umbrella? How many shillings have I in my pocket, and what is the date upon each one? Where is the pocket-knife I lost?” and so on. These and other questions of equally profound importance greet the spirit-world, and whose is the fault if valuable information be not given? Did the spirit fail to give it owing to your lack of demand for anything higher, or because it did not possess the power? These are two questions which each investigator had best earnestly think about before pronouncing his decided opinion on the subject. The spirit-world always gives to mortals just what mortals seek. As water finds its own level, so does human intelligence; and when you enter the seance-room with a desire for good, and allow the free action of the spirits present, you will receive spiritual communications of value and assistance for yourself. And we would remark that since Spiritualism has been understood in the world, a very great deal of Spiritualism has been given about the other world which this one very much requires to know, and which must be repeated till it is thoroughly assimilated. Men are only learning elementary lessons. While they are engaged in opposing our work do they expect the conditions of communication to be such as to permit of instruction in exalted science, when they have hardly learnt the first elements of morals?

“If spirits only had the power of communication, what ruinous law-suits would be saved.” Yes, truly; and there are those in our presence who can testify to the value of advice received in relation to law-suits, which their spirit-friends were not too proud or ashamed to give. Many have power, to a certain extent, to assist in earthly matters of this kind, when consulted; but you could hardly expect that a spirit would appear visibly, or even a spiritual vision be given, in the atmosphere of a court-room, to present evidence with regard to the disposition of property. You must make conditions for everything you learn or accomplish in this world; and information from spirits also depends upon conditions.

"If spirits have the power, why do they not reveal who murderers are?"

Because if spirits had the power, they would put a stop at once to that infernal institution called capital punishment, which disgraces this and every other civilised country. They would teach this great lesson, which Christianity has repeated over and over again: "Vengeance is mine; I will repay, saith the Lord." How dares any law, how dares any government decree capital punishment in the light of that mandate? It amounts simply to this: You say to the Creator, "You have sent this man into the world, but we say he is not fit for it, and as we know better than you, we have sent him out of it again." "Oh, but," you say, in reply, "we would have spirits standing by the side of those engaged in the office of government."

If rumour be true, there is a Lady who does not stand far from the Government who is in communication with the spirit-world. Your gracious Queen is not the less respected because communication is supposed to be held between her and the departed whom she and others loved. There are others also, who stand very near the throne and government, who come into very close communion with the spirit-world; so that if report be true, our correspondent's desire is anticipated and largely fulfilled.

"Why do not spirits help in the finding of lost property?" Let us establish a rival Scotland Yard, over the entrance of which should be written: "Stolen and lost property found by the agency of the spirit-world." A noble employment, truly, and one worthy of a higher existence!

(To be continued.)

MR. WALKER'S MEETING AT THE SPIRITUAL INSTITUTION.

To the Editor.—Dear Sir,—Permit me to thank you for the lengthy report of the address I had the honour of delivering in the Spiritual Institution on Sunday night week. It is, on the whole, pretty accurate, but there are one or two points where the truth is slightly departed from, and here, with your permission, I would humbly offer a few corrections.

First, then, your reporter, in making a quotation, says, "The professors beaten by the boy Walker," whereas what the press of Adrian did say was, "The professors of Adrian College confounded by the boy Walker."

Secondly, I did not stay long in Sturgis, Michigan, as the report seems to make me, and I had many wanderings to and fro in Iowa, Minnesota, and other places before I found myself at Salt Lake City.

Thirdly, your report says, "Arriving at the far South, he found at Auckland and Brabazon good and true friends," &c. This is all right, save that Mr. Brabazon was one of the true friends, and not one of the places to which I went. Amongst those true friends Mr. Bettany is mentioned, whereas he was the man who did more to injure me and my work than any other.

Fourthly, the order of my travels is stated wrongly in the same paragraph. The true order is as follows:—Sydney; from thence to Auckland, New Zealand. From Auckland to Dunedin, and then back again to Auckland. Then to the South again, calling at Taranaki, or New Plymouth, Nelson, and Wellington. Back to Auckland, and then to Sydney again. After being in Sydney for a few weeks, at the request of the Association there, I visited Brisbane, and whilst there I ran into the interior as far as Ipswich and Loochumba. Leaving Queensland, I returned to Sydney, stayed for a short period, and then sailed to Melbourne. After fulfilling my engagement in Melbourne, and holding a nine nights' discussion there with the Rev. M. W. Green on "Christianity and Spiritualism," I paid visits to Sandhurst, Castlemaine, Hamilton, and one or two other places in Victoria.

I then took ship for Sydney, where I assisted in founding a Lyceum, helped by Messrs. Gale, Minchen, Patterson, Wright, Garton, and others; and lectured for nearly half a year in the Victoria Theatre. Mrs. Britten having then finished her engagement in Melbourne, and wishing to occupy the Sydney platform, I bade a temporary good-by to my Sydney friends, at a *soirée* of the Lyceum, complimentary to me, and for the benefit of that institution, and went overland to Melbourne, staying with good Mr. Phillippi (not Phillips), of Albury, where I delivered a few lectures on the way. At Melbourne I lectured at a theatre on Sundays, and on weekdays I went to the suburbs and lectured there. I was for a long time in Melbourne, and whilst there, I visited Albury again, and shall ever remember the kindness I received from Mr. Phillippi, his sister, and her family. The Press was very favourable to me, and reported my lectures fairly. I again changed platforms with Mrs. Britten, and I went to Sydney whilst she returned to Melbourne. I remained six weeks there, and during the last week, I visited Mudgel in the interior, and then I came back under a year's engagement to Melbourne. I had fulfilled three months of that engagement, when I took it into my head to come home, see my parents, try my success in Britain, and to educate myself for a higher phase of mediumship—the inspirational.

It was with reluctance and sorrow that I tore myself away from my Melbourne friends, for I had a thousand reasons to be grateful to them for all their kindnesses to me. Kind and honest Mr. Brown, earnest Miss Ricketts, sincere Terry, Alkenade Mathews, Fielden (Mrs. Fielden being one of the best mediums in Australia), Watson, Johnston, Moore, and a host of others I shall ever hold in kind remembrance. Good as they were, it was impossible that they should surpass the kindness of my Sydney friends, for you may ransack the globe to find two better men, or truer souls than Dr. Wilson and Henry Gale, of New South Wales. In fact, I met with little else than kindness wherever I went, let my travels be in Canada, the United States of America, New Zealand, or Australia.

Fifthly, I am sorry your reporter should have drawn the conclusion from the isolated instances I gave of persecution and bigotry, that "bigotry and intolerance are just as rife in the backwoods of Canada, the gold regions of Australia, and the rich fern-bedecked soil of New Zealand, as in the crowded haunts of the European capitals."

This inference I never intended should be drawn from my lecture,

for nowhere have we so much prejudice to overcome in lands that are civilised, as in the "haunts" or capitals of Europe. Political, social, and religious persecution, bigotry and arrogance, find as rich and nutritive soil to flourish on in this our free (?) Britain as one would wish, even if he were a rank Conservative, to find anywhere, and a great deal more than I have met with in any other part of the world.

Though I have been abused and slandered far away in the Southern seas, I have not been pierced with pins, and had strong smelling-salts held under my nose whilst lecturing, as I have had in this, my own native land. Though sixteen thousand miles away from the shores of our island, editors have aired their prejudices through their columns concerning me, yet I have never had a criticism so absurdly bigoted as the following, which was printed in the *Preston Chronicle*, when I was lecturing as a boy in Preston:—"A dose of opening medicine, a sharp cow-hiding, or a cold shower-bath, ought to be given to this ridiculous talking potato, this moon-struck, pen-feathered instrument, to bring him to his senses." I write this, and make this correction, that justice may be done to foreign lands and their peoples.

Permit me here to give a credit, justly due to my uncle, Mr. Thomas Eccles, of Preston. He first introduced Spiritualism to our family, as it was through his controls that I was first told the peculiarities of my mediumship. This does not detract from the credit due to Mr. Foster, under whose fostering care I developed, after I had discovered my gift, and who first brought me out in public, and gave me the means of travelling.

And now, Mr. Editor, whilst I am in England I trust I shall meet with the co-operation of all my brothers and sisters in the Cause, to assist in removing this prejudice and bigotry, so that the angel-voices of the departed may be heard in every household, freedom and charity reign supreme in every heart, and the glorious gospel of immortality to man be established everywhere. May the day of truth which is dawning soon gladden every heart, and as the day unfolds and awakes the songsters that have been silent during the gloomy night, may our ears be enraptured by the music of the spheres; the singing of the angels, the saint-like melodies of the loved ones, that sooner may be brought about the age of harmony—the millennium of universal peace.

I am open to calls from everywhere, and let me not remain idle.

Trusting to receive your pardon for having consumed so much of your valuable space, and hoping your excellent reporter will take none of my corrections amiss, but will see the necessity of them in the interests of truth, I remain, &c.,

THOMAS WALKER.

Blackburn, Sept. 7.

SPIRITUALISM AT PRESTON.

To the Editor.—Dear Sir,—In order that the materials required for any history that may be written of the rise and progress of Spiritualism in England may be thoroughly reliable, permit me to rectify a misapprehension under which my venerable friend, Mr. John Weightman, appears to be labouring in claiming relationship as "grandfather" to my friend Mr. Walker. Allow me, then, to state that my first acquaintance with you, Mr. Editor, was in the summer of 1865, when Prof. L. N. Fowler gave, publicly, a phrenological delineation of my cranium in the Corn Exchange Assembly Room.

From that time to the present a very sincere friendship has existed between us, which has never, for a moment, been interrupted. In my communications to you the advice you invariably gave me in reply was, "Get communications," the purport of which I did not understand until many months afterwards, for I had been an uncompromising foe to what was termed "Spiritualism," and especially during a protracted literary encounter with William Howitt in the columns of a local contemporary about 1862. However, you inculcated, "line upon line," and "precept upon precept," until "hat-moving" was superseded by table-moving, the first of which I find recorded in my diary, and is as follows:—

"1871, June 22—To-day had Mr. A., who promised to come and sit at our circle. He came, and brother Tom (who married my sister, he also being uncle to our friend, Mr. Walker,) my sister, myself, and Mrs. Foster. We repaired to the front room where we obtained satisfactory manifestations, for the table tilted in the most extraordinary manner and gave correct answers to a variety of questions. Bought a small table (a tripod) for this purpose, which cost 11s. Mr. E., Mr. Walker's uncle, brought the table himself from the cabinet-maker."

I may state in conclusion, that just at the moment I contemplated rising in disgust, and when about to exclaim "It's all humbug," that moment the table tilted.

E. FOSTER.

50, Friargate, Preston, Sept. 9, 1879.

P. S.—Our friend, Mr. Walker, delivers an inspirational discourse at the Temperance Hall, Preston, next Monday night, subject: "The Philosophy of the Human Mind and its connection with Matter." Also one on the 22nd inst., same time and place, subject: "Spiritualism Identical with Primitive Christianity." By kindly making this announcement I shall feel obliged.

E. F.

MISS E. A. BROWN AT BURNLEY.

The following particulars are reported by Dr. Brown, respecting the visit to Burnley of Miss E. A. Brown, of Howden-le-Wear:—

"On Sept. 3, about fourteen earnest truth-seekers met at my residence to listen to the guides of this young lady, one of whom gave an excellent address, which lasted an hour in delivery. We were all very agreeably surprised at the eloquent and philosophical manner in which the subject was presented. We have often read with pleasure the various reports in your journal about Miss Brown's abilities, but if her guides have ever spoken in a more effective manner than they did on the night in question, we think that justice has not been done to her. This country is about to lose a very good and useful instrument in connection with Spiritualism, and we hope the friends of our glorious truth in the far-off country to which she is going will receive her with open arms and treasure her carefully. If this young lady be duly protected she will become a wonderful medium. Our best wishes go with her; and we trust that God and the angel-world will bless her abundantly and protect her from all evil. It is also to be hoped that her labours will be more appreciated in the distant land to which she is going than they have been in this her native country."

40, Standish Street, Burnley, Sept. 9.

MR. MORSE'S APPOINTMENTS.

KEIGHLEY.—Sunday, Sept. 14.—Temperance Hall. Afternoon at 2.30; evening at 6.
 LIVERPOOL.—Sunday, Sept. 21. NEWCASTLE-ON-TYNE.—Oct. 3 to 10.
 CARDIFF.—Sept. 28, 29 & 30. GLASGOW.—Oct. 12 & 13.
 MERTHYR.—Oct. 1. DERBY.—Oct. 26.

Mr. Morse is open for engagements in all parts of the United Kingdom. Address all letters to him at Elm-Tree Terrace, Uttoxeter Road, Derby.

MR. E. W. WALLIS'S APPOINTMENTS.

LANCASHIRE DISTRICT.—Monthly Visit, Sept. 7 to 15, inclusive.
 KEIGHLEY.—Sept. 21 and 22. SHEFFIELD.—Sept. 29.
 BRADFORD.—Sept. 28. ROTHERHAM.—Sept. 30.

Mr. Wallis will accept calls to deliver trance addresses in all parts of the United Kingdom, and attend open-air meetings and pic-nics. Apply, 92, Caroline Street, Nottingham.

NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.

WEIR'S COURT, NEWGATE STREET.

(President: John Mould. Hon. Sec. H. A. Kersey, 4, Eslington Terrace, Jesmond Road.)

LECTURES FOR SEPTEMBER.

Sund., Sep. 14, at 6.30. Trance Address (farewell), Miss E. A. Brown.
 " " 21, at 2.30 } do. Mr. J. Wright, of New Mills.
 " " and 6.30 } do. do.
 Mond., " 22, at 7.30. do. do.
 Sund., " 28, at 6.30. Inspirational Address, Mr. W. Westgarth.
 Admission free. A collection to defray expenses.

WEEKLY SEANCES AND MEETINGS.

Sunday, Seance, 10.30 a.m.—"Form Manifestations," Miss C. E. Wood.
 Tuesday, " 8 p.m.—"Physical Manifestations."
 Wednesday, 7.45 p.m.—Spiritualists' Improvement Class. (Discussion.)
 Thursday, Seance, 8 p.m.—"Form Manifestations," Miss C. E. Wood.
 Friday and Saturday, 8 p.m.—Developing Circles for Members and Friends (free).
 Saturday, 8 p.m.—Trance and Clairvoyance, by Mr. S. Compton, for Members (free).

NOTE.—No strangers are admitted without an introduction by a member. Spiritualists from a distance are requested to write to the secretary before coming, and arrange for so doing.

The Library of the Society is open every Wednesday evening from 8 to 9 p.m. for the issue of Books to Members.

GLASGOW ASSOCIATION OF SPIRITUALISTS.

164, TRONGATE.

Jas. Walker, Esq., President. Mr. Jas. Coates, Hon. Sec.,
 65, Jamaica Street.

The Committee have much pleasure in making the following announcements:—

Sept. 14, 11.30 a.m. Sunday Morning Lecture, by J. Coates.
 " " 6.30 p.m. Address, by Mr. J. Robertson.
 " 21, 11.30 a.m. "Our Duties and Privileges," by Mr. Porter.
 " " 6.30 p.m. "The Spirit in the Churches," "
 " 28, 11.30 a.m. Sunday Morning Lecture, by J. Coates.
 " " 6.30 p.m. "Protoplasm," by Jas. Walker, Esq.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE ROAD.

On Sunday evening last Mr. Ashman addressed the meeting, subject: "Reasons for a belief in prayer, and life hereafter," to a not small in number, but very attentive and appreciative audience.

On Tuesday, Mr. F. Wilson delivered a lecture on the "British Association at Sheffield." An interesting discussion followed.

An address will be given on Sunday next at 6.45; and on Tuesday next at 8.30 prompt. A. Albery, Esq., has promised to lecture on "Travels in Sweden, Denmark, Turkey, and Russia," &c.

A seance on Sunday evening at 8; on Wednesday evening at 8.30. Members only; and on Saturday evening Mr. Webster attends as medium. These seances are all well attended, and great interest is evinced by them.

J. M. DALE, Hon. Sec.

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RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

ATMOSPHERIC CONDITIONS.—The phenomena cannot be successfully elicited in very warm, sultry weather, in extreme cold, when thunder and lightning and magnetic disturbances prevail, when the atmosphere is very moist, or when there is much rain, or storms of wind. A warm, dry atmosphere is best, as it presents the mean between all extremes, and agrees with the harmonious state of man's organism which is proper for the manifestation of spiritual phenomena. A subdued light or darkness increases the power and facilitates control.

LOCAL CONDITIONS.—The room in which a circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. Those persons composing the circle should meet in the room about an hour before the experiments commence; the same sitters should attend each time, and occupy the same places. This maintains the peculiar magnetic conditions necessary to the production of the phenomena. A developing circle exhausts power, or uses it up.

PHYSIOLOGICAL CONDITIONS.—The phenomena are produced by a vital force emanating from the sitters, which the spirits use as a connecting link between themselves and objects. Certain temperaments give off this power; others emit an opposite influence. If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary to produce results. If both kinds of temperament are present, they require to be arranged so as to produce harmony in the psychical atmosphere evolved from them. The physical manifestations especially depend upon temperament. If a circle does not succeed, changes should be made in the sitters till the proper conditions are supplied.

MENTAL CONDITIONS.—All forms of mental excitement are detrimental to success. Those with strong and opposite opinions should not sit together; opinionated, dogmatic, and positive people are better out of the circle and room. Parties between whom there are feelings of envy, hate, contempt, or other inharmoonious sentiment should not sit at the same circle. The vicious and crude should be excluded from all such experiments. The minds of the sitters should be in a passive rather than an active state, possessed by the love of truth and of mankind. One harmonious and fully-developed individual is invaluable in the formation of a circle.

THE CIRCLE should consist of from three to ten persons of both sexes, and sit round an oval, oblong, or square table. Cane-bottomed chairs or those with wooden seats are preferable to stuffed chairs. Mediums and sensitives should never sit on stuffed chairs, cushions, or sofas used by other persons, as the influences which accumulate in the cushions often affect the mediums unpleasantly. The active and quiet, the fair and dark, the ruddy and pale, male and female, should be seated alternately. If there is a medium present, he or she should occupy the end of the table with the back to the north. A mellow mediumistic person should be placed on each side of the medium, and those most positive should be at the opposite corners. No person should be placed behind the medium. A circle may represent a horseshoe magnet, with the medium placed between the poles.

CONDUCT AT THE CIRCLE.—The sitters should place their hands on the table, and endeavour to make each other feel easy and comfortable. Agreeable conversation, singing, reading, or invocation may be engaged in—anything that will tend to harmonise the minds of those present, and unite them in one purpose, is in order. By engaging in such exercises the circle may be made very profitable apart from the manifestations. Sitters should not desire anything in particular, but unite in being pleased to receive that which is best for all. The director of the circle should sit opposite the medium, and put all questions to the spirit, and keep order. A recorder should take notes of the conditions and proceedings. Manifestations may take place in a few minutes, or the circle may sit many times before any result occurs. Under these circumstances it is well to change the positions of the sitters, or introduce new elements, till success is achieved. When the table begins to tilt, or when raps occur, do not be too impatient to get answers to questions. When the table can answer questions by giving three tips or raps for "Yes," and one for "No," it may assist in placing the sitters properly. The spirits or intelligences which produce the phenomena should be treated with the same courtesy and consideration as you would desire for yourselves if you were introduced into the company of strangers for their personal benefit. At the same time, the sitters should not on any account allow their judgment to be warped or their good sense imposed upon by spirits, whatever their professions may be. Reason with them kindly, firmly, and considerately.

INTERCOURSE WITH SPIRITS is carried on by various means. The simplest is three tips of the table or raps for "Yes," and one for "No." By this means the spirits can answer in the affirmative or negative. By calling over the alphabet the spirits will rap at the proper letters to constitute a message. Sometimes the hand of a sitter is shaken, then a pencil should be placed in the hand, when the spirits may write by it automatically. Other sitters may become entranced, and the spirits use the vocal organs of such mediums to speak. The spirits sometimes impress mediums, while others are clairvoyant, and see the spirits, and messages from them written in luminous letters in the atmosphere. Sometimes the table and other objects are lifted, moved from place to place, and even through closed doors. Patiently and kindly seek for tests of identity from loved ones in the spirit-world, and exercise caution respecting spirits who make extravagant pretensions of any kind.

BEFORE proceeding with their investigations, inquirers into Spiritualism should correspond with Mr. Burns, Proprietor of the Spiritual Institution, 15, Southampton Row, London, W.C., who will gladly forward a packet of publications and useful information gratis. Stamps should in all cases be enclosed for return postage. Deputations of mediums or lecturers may be arranged for to visit any locality where public meetings or seances can be instituted.

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 TUESDAY, SEPT. 16.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.
 WEDNESDAY, SEPT. 17.—Mr. W. Wallace, 329, Kentish Town Road, at 8.
 Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8
 THURSDAY, SEPT. 18.—Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the hon. sec. at the rooms, 53, Sigdon Road, Dalston Lane, E.
 Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.

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SUNDAY, SEPT. 14, ADDINGHAM, Yorks, 1, Crag View. Trance and Healing Seance, at 6.30.
 ASHTON-UNDER-LYNE, 185, Fleet Street. Meeting at 6 p.m.
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley, at 6.30 for 7, free, for Spiritualists and friends.
 BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
 BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.
 CARDIFF, Spiritual Society, Heathfield House, West Luton Place. Public Meeting at 6.30.
 DARLINGTON, Mr. J. Hodges's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.
 GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.
 GLASGOW, 164, Trongate, at 6.30 p.m.
 HALIFAX, Spiritual Institution, Union Street Yard, at 2.30 and 6.30.
 KEIGHLEY, 2 p.m. and 5.30 p.m.
 LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.
 LIVERPOOL, Perth Hall, Perth Street, at 11 and 6.30. Lectures.
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